

# AMERICA

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### CHRONICLE

**Home Review of the Week.**—The Senate passed the Tariff bill after a final session of fifteen hours devoted to its consideration. The vote was 45 to 34, one Democrat voting with the Republican majority and ten Republicans recording themselves with the Democratic minority.—Owing to undermined tracks caused by damaging floods, a Santa Fe train was wrecked at Pomona, Kansas. Of the ten coaches, four, a baggage car and three day coaches rolled into eighteen feet of water. The coaches sank so gradually that the passengers and crew were able to get into the Pullman cars before the other coaches toppled over and sank from view.—The debate in the House of Representatives over the rule introduced by its Committee on Rules to bring in an order providing for the reference of the Senate Tariff bill to a committee on conference, was full of defiance to the Senate. Many Republicans, as well as the Democrats charged that the Senate bill violated the platform pledges of the Republican party.—The Conference Committee on the Payne-Aldrich Tariff bill began its task of disentangling the questions put before it for adjustment. The Democratic conferees were not present nor are they expected to appear until the Republican majority will have finished its report. The work of the committee will last ten days, it is said, and nothing will be made known until their deliberations will be ended.—Professor Simon Newcomb, the famous astronomer, died of cancer at his home in Washington, D. C., on July 11, aged 74 years. He was recognized

as the most eminent scientist in America and was the first American associate of the French Institute since Franklin. His great work on "The Motion of the Moon" was finished only a few weeks ago, and while he knew that death was rapidly approaching. For many years he was professor of Mathematics at the U. S. Naval Academy and retired with the rank of rear-admiral.—Violent wind storms and floods on last Sunday brought traffic to a standstill in the Middle West and did great damage to property and crops. Travel between Kansas City and Chicago stopped. Wheat and oats not yet harvested in Southern Illinois and Kansas suffered severely.

**Vermont Honors Champlain.**—The Champlain celebration by the States of New York and Vermont ended on July 9, at Isle La Motte, within sight of the river's mouth from which Champlain emerged into the lake 300 years ago. The closing exercises took on a religious character in keeping with the earlier events that made the ground famous. Mass was sung at the Shrine of St. Anne, and Bishop Burke of Albany, with many of his clergy, Governors Hughes of New York and Prouty of Vermont were among the notable personages in attendance. In the civic exercises following the celebration of Mass a striking feature of the opening invocation by President Thomas of Middlebury College, a Protestant clergyman, was an earnest plea for a blessing on the Roman Catholic Church and its work. The Shrine of St. Anne was the first military settlement in Vermont, and here for the first time white men worshipped.

The first Mass was said here after the French had erected the fort of St. Anne in 1666. Consequently the close of this big celebration had an appropriate religious setting. The services were practically in the open air, and the beauty of the place, shaded as it was by enormous trees, was in striking contrast to the confusion and noise of the other celebrations of the week. An address in French was delivered by the Rev. C. E. Prevost, and in English by Father P. J. Barrett of Burlington. Both dwelt at length on Champlain's career and pointed out that of all he brought to this country his religion alone remained virile and strong. Later in the day a bronze tablet set in a boulder was unveiled to the memory of "Col. Seth Warner and Capt. Remember Baker, Eminent Green Mountain Boys and Patriots" and colleagues of Ethan Allen. The tablet was erected by the patriotic societies of Vermont women.

**The Income Tax.**—Congress having passed the joint resolution empowering Congress by an amendment to the Constitution to lay a tax on incomes, the issue now goes to the several States for approval. Only fourteen votes, all Republican, were cast against the proposition in the House. All Democrats voted for it and accused the Republicans of stealing the idea from their party platform.

**The Chinese Loan.**—The meetings of the international bankers, so far as London is concerned, have been concluded without arrangements for the participation of Americans in the Chinese railroad loan now being agreed upon. The negotiations, however, are still going on and further meetings will be held in Paris, and probably in Berlin. It is understood that the meeting of the foreign bankers was adjourned to allow the representatives of the Continental powers to consult with their Governments.

**Saving New York.**—New York is supposed to be appealing to social workers to hurry along the "uplift." At least that is what must be inferred from a meeting held on July 9, at the National Arts Club by the Federation of Churches and Christian Organizations, the outcome of which was the announcement that on last Monday eighteen church vacation schools were to be opened in various Baptist, Methodist and Presbyterian meeting houses.

**Alaska Asks New Territorial Adjustment.**—Mass-meetings held at Fairbanks, Juneau and other points in Alaska have passed resolutions asking Congress to divide Alaska into three distinct territories, with three territorial seats of government, to be located at Juneau, Fairbanks and Nome. It is contended that the extent of Alaska is so vast and distances so great that it will be otherwise impossible to maintain a government that will give satisfaction to the people. They add that the needs

of the three sections are so different as to necessitate different legislation.

**Castro Again Giving Trouble.**—General Castro has issued from his present headquarters in Spain a statement predicting the downfall of the Gomez Government in Venezuela. He says: "The diplomatic arrangements made by the Venezuelan Government with the United States, France and other nations are onerous and humiliating to Venezuelans. The sovereignty and independence of Venezuela is weakened by the treaty with the United States, which is now in position to take possession of the Venezuelan Republic in the name of the Monroe Doctrine."

**Trouble in Latin America.**—Boundary disputes between Bolivia and Peru will, it is believed, culminate in open hostilities. Argentina has made a demand for an explanation of Bolivia's attitude, and as a result a mob attacked the houses of the Argentine and Peruvian Ministers at La Paz, the capital of Bolivia, on July 11. Argentina acted as arbitrator of the dispute, but Bolivia refused to accept the award made, by which the disputed territory was declared to be Peruvian.

The State Department has ordered the cruiser Tacoma to go to Savanilla, Colombia, to protect American interests there while the present disturbances last. The forts of Barranquilla and Savanilla are in the hands of the rebels.—New trouble has broken out in Cuba where the Government has undertaken to dismiss Chief Engineer Page, who was put in charge of the water supply and sewer system of Cienfuegos during the American provisional occupation of the island. Secretary of State Knox has instructed the American Minister at Havana to insist on the retention of Mr. Page.

**France Willing to Bargain.**—Late last week Deputy Chaumet proposed in the Chamber that the Government open diplomatic negotiations with foreign countries for the equitable adjustment of tariff differences, and in the meantime postpone consideration of the bill. M. Cruppi, the Minister of Commerce, announced that the Government would conduct such negotiations as were deemed useful, but would not consider itself bound by the action of the Chamber. The first portion of M. Chaumet's motion was adopted, but the Chamber by a considerable majority refused to postpone further consideration of the tariff bill.

**The Separation Law at Work.**—The eagerness recently shown by *Le Temps* to uphold Catholic schools in the East, and to reward brave missionaries in Adana, finds its explanation in the arrival in Rome of a mission from the Sultan to the Pope which may lead to the establishment of direct diplomatic relations between the Sublime Porte and the Vatican, thus putting an end to the Protectorate France has enjoyed for centuries to its



material and political profit. *Le Temps* thinks the Holy See will be slow to break this last link between the Vatican and official France.—The Grenoble Court of Appeal has rejected the application of the Prefect of Isère for an injunction obliging the Liquidator of the Monastery of La Trappe to set aside from the confiscated property a sum sufficient for the upkeep of the Hospital of St. Laurent-du-Pont, which had been heretofore maintained by the Carthusian Monks.—The Dixon Court of Appeal has decided that the church at Torcy near Creusot belongs to the commune. The site for the church was given by one Duport, and the church built at the expense of Schneider & Co., of the great Creusot Steel Works. In accordance with the Separation Law the site of the church has been given back to Duport's heirs, but when Schneider & Co. claimed the church building, the court held that the company built the church in order that the commune of Torcy might become attractive to steel workers and thus be a greater convenience to the firm.—The Council of State has given judgment in the case of Montmartre. The church it declares to form part of the archiepiscopal *mensa* and is to be confiscated.—The Minister of Worship has sent out a circular letter to the various prefects urging expedition in bringing the church property question to a close. Special haste is to be used in settling the various claims relating to parochial funds and establishments.—A curious case has happened at Genettes near Caen. The parish priest, Abbé Bailleul, refused to marry a certain resident in his parish unless he paid up his church dues, or paid a double fee for the marriage as was usual in the case of those living outside the parish. The man refused to pay more than the ordinary marriage fee, and appealed to the local authorities. The parish priest was brought to court and acquitted, the judge maintaining that the church had the right to treat as strangers all those who refused to contribute to the support of its services. The Procureur General of the Republic has appealed against the judgment.

**Uniting Catholic France.**—The Cardinal Secretary of State has sent Colonel Keller, president of the "Federated Education Association of France," a letter expressing the Pope's warm approval of that work, which aims at uniting Catholic France under the banner of religion. Hitherto the motto has been, "Rally to the Republic in the interests of religion"; but the new ideal ignores all political parties and wounds no political feelings. Even the Royalist press is in its favor; and there is every hope that it will bring about the saving of France. The prospects in France give the Pope much consolation.

**The Payment of Clergy.**—The Delegation of Alsace-Lorraine at Strasburg has adopted with slight modifications the ecclesiastical budget proposed by the Government. Parish priests between fifty and fifty-five years

of age are to be paid \$600 per annum; between fifty-five and sixty, \$625 per annum; over sixty, \$650 per annum. This is a slight increase on the government proposal. Protestant pastors who have labored from twenty-one to twenty-four years in the ministry are to receive \$1,050 per annum; and after twenty-five years in the ministry, \$1,100 per annum.

**Illness of Cardinal Satolli.**—His Eminence Cardinal Satolli has been seriously ill for some time and the physicians who have examined him say he is suffering from nephritis and atrophy of the right lung.

**Notes From England.**—By a vote of 224 to 24, the Church Council, which was attended by the leading bishops, clergy and laymen of the Church of England, declared that marriage to a deceased wife's sister, recently legalized by Parliament, was contrary to the moral rules of the Church and to the principles of the Scriptures. The use of the Prayer book in the service solemnizing such marriages was reprobated in strong terms.—The Right Hon. H. J. Gladstone, Home Secretary, accorded a very courteous reception to a deputation of Suffragettes. After hearing arguments and reading their petition, Mr. Gladstone explained that he could do nothing to commit the Government, but expressed the belief that the matter would finally be settled in a way satisfactory to women. In the face of Premier Asquith's persistent refusal to meet a deputation of suffragettes it was hardly conceivable that his lieutenant would have consented to meet the deputation without pressure. Apparently the King had given a hint that such action was advisable.—The American Embassy Association held a big meeting in London and launched a movement to have the home government purchase permanent residences for Embassies abroad.—The Fifth Cruiser Squadron of the British Navy has been designated to attend the Hudson-Fulton celebration to be held at New York, September 25 to October 9. The squadron consists of four ships of the armored cruiser class, and three of them were put into commission only three years ago, so that they represent the late type of British naval architecture.—George Frederick Samuel Robinson, first Marquis of Ripon and formerly Keeper of the Privy Seal, born in 1827, died in London on July 9. He was a statesman of international fame and represented his country in Washington during the Alabama Claims dispute. In 1874 he relinquished the office of Grand Master of the Freemasons in order to enter the Catholic Church, an event which caused intense commotion in England. Hardly greater, however, than did his resignation from the Cabinet last year because at the last moment permission was refused for the Eucharistic procession. His death is a loss to the Church, of which this hard-headed statesman and brilliant politician was a loyal and devout son. His Viceroyalty of India is a tradition in the British Colonial service, and as Lord

Privy Seal in the present Liberal Government his weighty influence was ever on the side of religion during the long and bitter debates on the Education question.

**The Shah Excommunicated.**—Persian Revolutionists have proved too strong for the Shah and his days as a ruler seem numbered. The Shiite hierarchy have proclaimed a holy war against him, excommunicating him and his followers and declaring them no longer Moslems. The Shiite mujtahids or holy men hold a position similar to that of the Sheik-ul-Islam at Constantinople.

**Von Bülow Says Good-By.**—Prince and Princess von Bülow entertained the staff of the German Chancellery and the Foreign Ministers at a farewell dinner July 10. Foreign Secretary Schoen expressed at the Chancellor's departure the regret of all the officials who had served with him. All regarded him, the Secretary said, as a master mind. He even prophesied that the world would be the judge of von Bülow's success in foreign affairs, a success which will be fully recognized only when the veils will have fallen away from some occurrences. In his reply the Chancellor spoke with much emotion of his thirty-six years' connection with the Foreign Ministry. Germany's verdict does not agree with the Secretary's.

**New Political Society in Germany.**—The German papers are filled with the sudden appearance and mushroom-like growth of the "Hansabund," the result of a meeting held on June 12, in Berlin, by the millionaires, money kings, bank-directors, large factory owners, etc. The purpose was especially to protest against the taxes on bonds and stocks voted for by the new majority of Conservatives, Centre, Poles, etc. To give it the appearance of a popular movement, an "honorary" master carpenter and a member of a society of storekeepers were allowed to figure as speakers among the capitalists. The meeting was styled a protest against the attacks of the Agrarians (Conservatives) on the interests of commerce, industry, and the middle classes.

But the middle classes at once declared that they had nothing to do with the meeting. "It is a blessing," said one of their newspapers, "that Mr. R. was but an 'honorary' master; a real master carpenter could never have thus betrayed the interests of our class. . . . Who gave him the right to speak in the name of 300,000 tradesmen? If he has such power with his fellow tradesmen, why does he not add his 300,000 men to our Federation of Middle Class Unions? . . . The present majority has done more for our interests than any majority before it."

To swell the membership and to give the "Hansabund" the appearance of a popular organization, not only the millionaires and the stockholders of the big companies are eligible for membership, but also their employees, and the big concerns are not scrupulous in

urging on them the advisability of joining the society. One establishment offered to pay the membership fee for those who would join; another entered their names without consulting the men; another notified them that those who did not join would find their services dispensed with.

**Crete Lost to Turkey Forever.**—Correspondents writing from the capital of Crete are united in affirming that Turkey has little to hope from a possible change of conditions following upon the departure of the foreign contingent from the Island. The islanders agree that Crete is lost to Turkey forever, even the Mussulmans recognize that Ottoman domination can never be regained. The Christians generally feel certain that their dream of consolidation with Greece will be realized. Autonomy, however, has its advocates, for the Turkish population would much prefer that the country should be independent and that they should have a share in its government. A prominent Mussulman declares that the real happiness of Crete will result from complete autonomy as the island possesses men of superior talents and can prosper without extraneous aid.

**Canadian News.**—The Imperial Press delegates have returned to Montreal enthusiastic over their visit to England.—A committee is being formed to interest the Canadian Government in the question of cheaper cable rates between the Dominion and Great Britain.—Reports from Alberta and Saskatchewan state that the prospects of crops and live stock show marked improvement on those of last year.—Mr. Hanotaux, formerly French Minister of Foreign Affairs, is to go on a lecture tour in Canada in October.—Referring to the rivalry and overlapping of Protestant denominations in the northwest of Canada, Canon Hensley Henson is reported to have described it as "grotesque competition."—The coal strike at Glace Bay spread to Cape Breton. The cause of the strike is the refusal of the coal companies to recognize the United Mine Workers. Troops have been sent to preserve order.—The United States Government has appointed a Customs officer in Winnipeg to examine all baggage destined for the United States, and thus avoid inconvenience at the boundary line.

**Spain and Morocco.**—Trouble in Morocco seems to be on the increase. Spain has sent 7,000 troops into the Riff country to protect its interests. "We desire neither war nor conquest," said Prime Minister Maura. "If the Sultan were disposed to take the necessary steps to maintain order in the Riff country Spain would not interfere." The Moroccan mission has arrived at Madrid and expresses surprise at the turn events are taking. News from Madrid, July 13, reported that the Moorish pretender had stormed Fez and captured the city. The fate of the Sultan was then unknown.



## QUESTIONS OF THE DAY

### Jews and the Discovery of America

Lecturers, essayists, and even serious historians have been giving more and more prominence to the part taken by the Jews in the discovery of America, until it has been boldly declared that it was not "Jewels but Jews" that financed that memorable expedition. The epigram seems destined to find a place in works of reference, and ultimately may win its way into school histories. Then it will be more difficult to dislodge than was the pretty fiction concerning Washington's hatchet.

Though all the details may never be known, the main facts relative to the equipment of the fleet of Columbus are not difficult to ascertain. A brief statement of them will enable every reader to judge for himself the precise extent of Jewish aid to Columbus. For this purpose the subject may be best discussed under two heads, *viz.*, the contribution of Columbus himself, and the advance made by the Crown of Castile. Before investigating either of these interesting topics, however, it is necessary to make a few observations on the influences that determined Isabella to support the enterprise.

Tarducci credits Santangel with great friendship for Columbus, and asserts that it was the bold eloquence of that official which won over Isabella. As we shall presently see, there are other opinions. Quintanilla, one of the treasurers, supported the project of Columbus. When he sent Columbus to court, the Duke of Medina-Celi gave him in charge to Quintanilla. Oviedo says that he "was better received by this gentleman [Quintanilla] and found him more interested than any man in all Spain." This influential gentleman was First Treasurer of the Catholic Sovereigns. Another powerful friend of Columbus was Juan Cabrero, the King's Chamberlain. Las Casas, a well-informed contemporary, and one of the noblest men of that era, mentions Cabrero's virtues and especially his kindness to Columbus. The Admiral himself should have known something of his Spanish friends. Writing December 21, 1504, to his son Diego, he says that the Lord Bishop of Palencia caused the possession of the Indies by their Highnesses and his remaining in Castile, "*que ya estaba yo de camino para fuera*" (for I was already on my way to leave it).

Las Casas tells us that it was this good Bishop of Palencia, Diego de Daza, and Cabrero who caused Ferdinand and Isabella to undertake the expedition of discovery. The former, afterwards Archbishop of Seville, had in his time filled many offices. The services of the Prior of La Rabida are too familiar to require repetition. Other priests like Marchena and Mendoza were friendly to Columbus. There was no opposition among the clergy, and history has shown that the "hostility" of the University of Salamanca was an insubstantial fabric.

These and many other distinguished persons were friends of Columbus. Santangel alone was, or at least had been, a Jew. The historian, Fiske, is clearly in error when he includes Santangel in a list of clergymen friendly to Columbus. Certainly he was not a priest on July 17, 1491, when he "was obliged to parade through the streets with the *sanbeneto* upon his breast. Because of the treatment of his kinsmen and kinswomen by the officers of the Inquisition many enlightened inquirers into the history of those troublesome times are unwilling to believe that the conversion of Santangel was genuine, but think that like other Marranos he cherished in secret a preference for Judaism. However that may be, Luis de Santangel was able and generous and he was an undoubted friend of Columbus. When carefully scrutinized, history does not show that he was the sole, or even the most powerful advocate of the projected enterprise. Nevertheless he performed in that great undertaking a most praiseworthy part. So much for his assistance in persuading the Queen. We shall presently find him interested in another phase of the subject.

Las Casas places the amount furnished by Columbus at 500,000 maravedis. This would bring the entire cost up to 4,000,000 maravedis. In the *Majorat*, executed February 22, 1498, Columbus declared that he should have the tenth of everything that might be discovered and possessed and produced in the said Almirantazgo, *y asimismo la octava parte de las tierras y todas las otras* (and also the eighth part of the lands and all other things). The claim that the Pinzon family furnished Columbus the funds for his share of the equipment has long since been set at rest. The real assistance of those celebrated mariners was their participation in the expedition. Their influence in Palas and their reputation as seamen gave Columbus crews and vessels when royal decrees had been of slight avail. On the voyage of discovery, indeed, they rendered him but doubtful aid. That Columbus contributed about one-eighth of the cost of the equipment is settled with a fair degree of certainty. It has not, however, been discovered with equal certainty who supplied him with the money for his share. Circumstances point to the Duke of Medina-Celi as the person who rendered this financial assistance. For the greater part of two years preceding the autumn of 1491, Columbus was his guest, and we have documentary evidence of the Duke's interest in maritime expeditions. Upon this aspect of the equipment vast industry has been employed, but there has not yet been discovered a scintilla of testimony to show that any Jew was concerned in it. With the raising of the sum advanced by the Crown, however, a Jew was very closely concerned.

In his "Discovery of America," I, 418, John Fiske informs us that Columbus was not long in finding friends who were willing to furnish the eighth part of the sum required, and that Castile assumed the rest of the burden "though Santangel may have advanced a million mar-

avedis out of the treasury of Aragon, or out of the funds of the *Hermandad*, or perhaps more likely on his own account. In any case it was a loan to the treasury of Castile simply." These ingenious conjectures could have proceeded only from a mind accurately acquainted with the history of that interesting epoch. But though Mr. Fiske had read widely he had not read all the literature bearing upon the subject. We have documentary proof of the source of the Castilian loan. It did not come from the private funds of Santangel, but from the treasury of the *Hermandad*.

On her accession, in 1476, Isabella revived in Castile the *Santa Hermandad*, a brotherhood that had once been powerful enough to embarrass the Crown. The object of its revival was to enforce more stringently the laws against criminals and to suppress domestic violence. More effectually to accomplish these objects the society was empowered not only to punish without appeal a certain class of offences, but also to raise money on the people. In this way it accumulated large sums and often relieved other branches of the Government. At the period of this inquiry the treasurers of the society were Luis de Santangel and Francisco Pinelo. Its account books are still preserved in the archives of Simancas, and disclose the fact that "during the years 1492 and 1493 there had been returned to them the sum of 1,140,000 maravedis for moneys furnished Hernando de Talavera, Archbishop of Granada, formerly Bishop of Avila, for equipping the fleet of Columbus." These are the words of John Boyd Thatcher, "Christopher Columbus," I, 457, a recent author who has prepared three splendid volumes on the Great Discoverer and his epoch-making work.

The *Cédula Real*, dated from Segovia, August 19, 1494, to the Treasurer and Commissary, Villadiego, reads: "Whereas the very reverend father in Christ, Archbishop of Granada, by our command has paid to Rui Garcia Suarez and Luis de Santangel, our *escribano de racion* (treasurer) and a member of our Council, 290,000 maravedis on account of 2,640,000 maravedis which were due him, the 1,040,000 maravedis which he loaned us to equip Christopher Columbus, and the 1,500,000 maravedis which he paid by our order to D. Isaque Abranel, as is contained more at length in the said warrant. . . ."

The loan of Abranel, otherwise Abrahan, was advanced to their Highnesses "to carry on the war," and the mention of 1,040,000 maravedis is a clerical error, for in other sources, as, for example, the book of accounts of Garcia Martinez and Pedro de Montemayor, constituting Bulls of the Bishopric of Palencia from the year 1484, we read of "*un cuento ciento cuarenta mil maravedis restantes para pagar al dicho Escribano de Racion*" (1,140,000 maravedis remaining to pay the said Escribano de Racion).

Summing up his long and interesting inquiry upon the equipment of Columbus, Thatcher says: "We may

assume, then, that there was furnished for Queen Isabella and the Crown of Castile, through Luis de Santangel in his capacity of Treasurer of the Santa Hermandad, a sum of money which *with the interest* amounted to 1,140,000 maravedis" ("Christopher Columbus," I, 463). To represent the worthy Santangel, a member of the proscribed race, as the person destined to draw aside the curtain that concealed the New World appears from a candid examination of the facts to be theatrical rather than dramatic. No royal jewels were pledged, no Jew gave up his gold to fit out the expedition of discovery. It was a Spanish enterprise conducted by a man from a nation that has produced many of the greatest men recorded in history.

CHAS. H. MCCARTHY.

### The Shattering of an Ideal

#### II.

In his first three books of "The Institutes," Calvin shows that only the Church invisible signifies anything; that as God deals directly with the elect by compelling grace and without ministerial mediation, there is no room for the church visible, that is, the Catholic Church. In Book IV, however, he is formulating a constitution and discipline for his own elect congregation, and there he asserts for Geneva precisely the claims which the preceding volumes had denied to Rome. This man who had abandoned the Church that reared him, declares that schism is intolerable, that "outside the Church there is no salvation," and "where the ministry of the Word and sacraments are preserved no moral delinquencies can take away the Church's title." Though the "corruptions of Rome" were his pretext for revolt, the same will afford no such pretext in Geneva; and while denouncing the Episcopal system he makes his government by presbyters more than a hierarchy in power. Imbuing his rule with the severity of a jail and the ferreting spirit described in Protestant fables of the Inquisition, he penalizes legitimate pleasure, stills the laughter of children, and freezes the smile upon the lips of men. His doctrines predestined hell to "the reprobates" at death; his discipline made life a hell for "the elect."

It is difficult to believe that any considerable number of rational beings could accept such a law or reverence such a law-giver. It must be remembered, however, that at first glance "The Institutes" are not so forbidding as analysis reveals them; that, intermixed with the most revolting pronouncements, is much that is founded on Catholic tradition; that his learning and logical power enabled Calvin to make out a plausible case, sufficient for people with a violent anti-Roman bias who as yet had no solid doctrinal platform and were ready to stand upon any from which they could hurl their enemies to the pit. Knox in Scotland, the Puritans in England, Dutch, French, Germans and Swiss crowded it at once, often adding an ultra-Calvinistic plank; but



it shared the fate of all Protestant creeds: they soon began to tear the platform to pieces. Two causes made this inevitable: first, the principle of private interpretation of the Bible, and second, the revolt of human nature against doctrines that outraged conscience and common sense and put a premium on hypocrisy.

As religious animosity cooled and reason began to come by its own, a reaction set in. Every year a new "Confession" was smelted, till every distinctive doctrine was worked out and Presbyterianism remains to-day but a Calvinistic shell. What Assembly now asserts "total depravity" and "predestination absolute" to heaven or hell? How many insist on a hell at all? How many hold to the Bible as "the sole rule of faith" or as an inspired rule of any kind? Ministers and "ruling elders" are now allowed and allow a wide tolerance of view about not only Redemption, but even the Redeemer, unless their outspokenness creates a scandal. Even then the Synod is slow to accuse and reluctant to convict of heresy. Only last week, while a thousand delegates were glorifying Calvin in Geneva, the New York Presbytery admitted men to the ministry who openly professed their disbelief in the virginal birth, resurrection and divinity of Christ, and denied the inspiration of the Bible. The result is that, if Calvin anchored Protestantism for a time, he unmoored it in the end, and sent it adrift to split, crumble or founder. We have had Presbyterians Reformed, Original, United, Seceded, Associate, Free, Eastern, Southern, Calvinistic, Methodist, etc. They have been subdividing into these and countless other varieties, whittling away plank after plank, until now there is little left to divide about except geography.

Not only this. Thinking men, revolting against the cruel God of Calvin and identifying Calvinism with Christianity, have revolted against religion altogether and become agnostics or blatant atheists like Ingersoll. A few, comparatively, have found Calvin's view of Christ a travesty and entered the Catholic Church; but to most thinkers of Puritan ancestry Calvinism is "the Church," and thus Catholicity is held responsible for the doctrines of its most malignant foe. Retaining of Puritanism but its bias, they proceed to fashion a system of their own, and so we have university professors propounding broad Unitarianism, Deism, veiled Pantheism and ethical views subversive of morality. If Calvin could formulate a hard God, why may not they formulate an easy one? If Calvinists can explain the Bible as they please, why may not the professors explain it away as they please? The result among Calvin's heirs is moral and religious chaos, the dissolution not only of Protestantism but of religion. This is how Calvin "saved the sovereignty of God."

Assembly orators have been claiming that the Calvinistic system made for liberty, and American independence was the direct result. We have seen that Calvin's master-dogma was the denial of all liberty. If no man is free to do good or evil, the traitor is as

virtuous as the patriot and Benedict Arnold was not worse than Washington; but of course the members were better than their creed. The truth is that American Presbyterians who fought for general freedom did so, not on Calvinistic principles but in spite of them. Making the election of "ruling elders" the seed of representative government is an anachronism—Magna Charta was three centuries before "The Institutes"—but whatever this practice contributed to our elective system, must not be assigned to Calvin. In his church of Geneva the ruling elders were not elected by the people, but appointed by the Civil authority, that is by Calvin himself. The New England Puritans were good Calvinists at the start. As President Taft put it the other day, they selected themselves what doctrines they pleased and insisted on forcing these on everybody else.

In America, however, the formularies were soon disregarded. Ministers and members began to pour in from Ireland, where they had suffered like the Catholics, though not in the same degree, partly for religious, partly for commercial reasons. Common suffering and the need of common action, bringing them in contact with Catholics, wore off the edge of their bigotry, and some of their leaders became the stoutest defenders of Catholic rights. The feeling that as Protestants they had special claims upon England embittered their sense of wrong, and they fled from oppression with deeper vengeance in their hearts than had the Catholic exiles of a century later. At once it became evident that their Calvinism was of a broader brand than that they found in New England. Split after split followed their advent, with the result that at the time of the Revolution Presbyterianism was largely evangelical and had lost much of its intolerance. The Irish Presbyterians were excited by traditional as well as present wrongs to fight against England, and their influence had prepared their brethren for cooperation with those not of "the elect." This is the genesis of the Presbyterian contribution to our liberties. Calvin would never have allowed the religious liberty clause in the United States Constitution.

J. A. Froude's summary of Calvinistic tendencies is now the verdict of humanity: "To represent man as sent into this world under a curse, incurably wicked by his own nature and by eternal decree, doomed (unless exempted by special grace which no effort of his can obtain) to live in sin here and be eternally miserable hereafter; to represent him as born unable to keep the Commandments and liable to everlasting punishment for breaking them, is alike repugnant to reason and conscience and turns existence into a hideous nightmare."

For two centuries Calvinism was indeed a nightmare on heart and mind. Joy was banished from Geneva; Calvinists everywhere copied the mother city in its persecution and its gloom, and, for a time robed the world in black. At length the world woke, shook off the nightmare and doffed the garments of woe. Agnosticism and atheism followed the reaction, but truth though

crushed to earth arose once more. The Tercentenary of Champlain was celebrated in New York and New England in the same week as the fourth centenary of Calvin in Geneva. The contrast is instructive. The Catholicity that Champlain knew, the same in doctrine and in practice, is flourishing to-day in the lands where he introduced it, and flourishing also in the city where Calvin tried to dislodge it. "New" York and "New" England have become more suggestive of the new birth of England's ancient Catholicity than of its Calvinism, and the whole canton of Geneva is now in Catholic control. In Geneva as in New England at the fourth centenary of Calvin, Catholicity "treads on the grave of the Puritan."

MICHAEL KENNY, S.J.

#### The Monk of Evesham—or of Eynsham

In his preface to "The Revelation to the Monk of Evesham," Mr. Valerian Paget opines that "the historical importance of the 'Revelation' lies in the light it throws upon the religious life and problems of the twelfth century, when politics almost solely consisted of the eternal secular conflicts between the powers spiritual and the powers temporal. In his scathing denunciation of the corruption of the religious community, in his picture of the depravity within the Church and its demoralizing effect upon the lay community, the Monk forestalls the judgment passed upon the episcopate and the ecclesiastical dignitaries by Milton in his 'Lycidas.'"

It is pertinent to remark that on this topic Mr. Paget's Monk also forestalls Dante, and himself is forestalled by the authors of the Epistles to the Corinthians and to the Galatians and of the Apocalyptic warnings to the Seven Churches. It would have discovered a more judicial temper, too, if Mr. Paget had been at the pains to mention the "historical importance" of the Monk's account of the "holy clerk" (whom Mr. Paget promotes to the priesthood) and of the good nuns. But Mr. Paget's controversial apparatus for showing his "Monk of Evesham" to have been, as he asserts, a Loisy or a Tyrrell born seven centuries too soon really dates from the eager Protestant publication of St. Bernard's "De Contemptu Mundi," and was already antiquated when Henry Hudson discovered the island of Manhattan. There is matter of fresher interest in certain details of Mr. Paget's recent publication; these details, curious in themselves, tend to foster the conviction that Mr. Paget knows the meaning of "historical importance" hardly any more than the present writer knows what is meant by "eternal secular conflicts."

"The Revelation to the Monk of Evesham" bears on its title page the date of the current year, and was briefly and forbearingly noticed in AMERICA for May 15. An excerpt from "Analecta Bollandiana," published in pamphlet form in Brussels in 1903, and entitled "Visio Monachi de Eynsham," is a carefully and

scholarly prepared text of a twelfth-century Latin work, with a luminous preface, by Father Thurston, S.J. Comparing the two brochures, one is struck, to begin with, by the close resemblance between the names—*Evesham* and *Eynsham*. This is not wonderful, seeing that Mr. Paget's vehicle of "scathing denunciation" would pass tolerably well (*exceptis excipiendis*) for a translation of the text which Father Thurston has edited. The really astonishing circumstance is that Mr. Paget seems never to have even heard of that text. The roundabout process by which, as Mr. Paget's polemical preface explains, the new English version was actually obtained, accounts for the difference between *Evesham* and *Eynsham*. As thus: "The original mss. [sic], no longer extant, was written in 1196, in the reign of Richard Cœur de Lion, its first printing being in the press of William de Machlinia on the Continent about the year 1482." By which, and by other tokens, Mr. Paget would seem to have gone ahead with his enterprise, innocent of the knowledge that the original (Professor Arber's reprint), which he undertook, as he tells us, to render into modern English, was itself only a translation from the Latin—the same Latin, substantially, which Father Thurston edited six years ago. He seems to have supposed, for all that we can find in his preface, that the work printed in 1482 "on the Continent" had existed as an English MS. since the end of the twelfth century; and it passes all understanding how a scholar so eager to rescue from oblivion "one of the most valuable and remarkable heirlooms of English literature" could have supposed that a monk living at the end of the twelfth century would be capable of understanding—let alone writing—the Tudor English of "the Monk of Evesham."

About the fate of the original MS. of the "Visio Monachi de Eynsham," Father Thurston expresses no opinion. What rather concerns him and his readers is the fact that the narrative was written by Adam, the chaplain of St. Hugh, Bishop of Lincoln, by whose order, indeed, it was written. But the Latin editor does enumerate and describe eight MSS. which have been collated to produce the text he offers; the latest of these is much earlier than the date of the printing which Mr. Paget places "on the Continent"; five of them are in the Bodleian Library at Oxford, two in the British Museum, one in Corpus Christi College, Cambridge, and Father Thurston carefully indicates them all by their respective catalogue letters and numbers. He adds: "With the other sources [of the text] must be reckoned the ancient English translation, printed in London about the year 1482, from the press of William de Maclinia." This is a divergence from Mr. Paget's "William de Machlinia, on the Continent," but, after all, not vital. Rather more important is the discrepancy between *Eynsham*, which is near Oxford, and *Evesham*, which is near Worcester; Father Thurston explains it in a footnote to his preface, giving *verbatim et literatim* the



title of the 1482 translation: "Here begynnyth a marvelous revelacion that was schewd of almyghty god by sent Nycholas to a monke of Euyshamme" etc. On this the editor comments: "The reader will notice that Euyshamme has been written by the editor [of the Maclina print] in mistake for Eynshammte, which blunder indeed is found in some of the mss." In another footnote he remarks that the name is variously written "Einsham, Egnesham, Ainsham, etc., to-day Eynsham or Ensham, and is often confounded with the monastery of Evesham in Worcestershire." But he does not even mention any serious controversy as to the actual origin of the "Visio," whether from Evesham, in Worcestershire, or from Eynsham, in Oxfordshire; the internal evidence of all the eight MSS—of which Mr. Paget, apparently, has never heard—is too unanimous. Evesham, a house of black monks, was not within the jurisdiction of St. Hugh, at whose command the story was written; Eynsham was. St. Hugh, as Bishop of Lincoln, had had a serious quarrel with King Richard about the patronage of the abbacy of Eynsham, and had thereby been brought into close relations with the community, and Adam was one of the monks—white monks, not black—and the author of the "Visio" explicitly claims, in his "Prefacio," first-hand knowledge of the events which he is about to relate (utpote quibus interfui), besides speaking, in his last chapter, of the ecstatic as a brother in the same community. Father Thurston says in his preface: "The author of this narrative, as I have argued at length in *The Month* [The Vision of the Monk of Eynsham.—January, 1898], was Adam, St. Hugh's chaplain, the same who later on wrote the 'Vita Magna' of his illustrious bishop and master. At the time when the vision took place, namely, in the year 1196, Adam was still an inmate of the monastery of Eynsham, apparently filling the office of subprior." In a footnote he disclaims the honor of having been the first to show that Adam was the author of the "Visio," which fact, he says, had been perfectly clear to two previous writers on this topic; but he nowhere mentions any serious question as to whether the work originated at Eynsham or at Evesham—a matter which the very text of the "Visio" puts far beyond the shadow of any doubt.

We are indebted to Mr. Paget's decidedly immature essay in editing for the opportunity it has afforded of noticing Father Thurston's monograph of six years ago. That monograph has several points of historical interest quite distinct from any such picture of "depravity within the Church and its demoralizing effects upon the lay community" as Mr. Paget thinks he has discovered in his "Vision." Everyone who knows Father Thurston's writings knows the charm and power which they have as a result of his distinctly unconventional attitude in apologetics. He seems to be frankly and simply associating himself with the other side in a search for the truth—never wastes time in considering whether this or the other admission may damage the Catholic case or help

his opponent's, but economizes thought and space with the single purpose of deciding whether the particular point is admissible or not. This preface to the "Visio" is a fine example. The preface begins by agreeing with H. L. D. Ward, author of the "Catalogue of Romances," that most narratives concerning the future state of souls must be reckoned as fables. But "if they have little interest for historians and theologians, they may be of the greatest benefit to pathological, literary, and hagiographical science." The Eynsham vision he regards as specially valuable chiefly because: "(1) The pathological conditions (if the term may be allowed) are described with the greatest exactness by an author who was present at the whole series of events, and of whose veracity, certainly, no question can be raised. (2) The vision is authentic in the sense that there is not the least fraud about it. For the monk who had been rapt in spirit verily believed himself to have seen all the wonders which he dictated to the narrator. (3) This account was written and made public by authority of the great prelate, St. Hugh, Bishop of Lincoln, once a Carthusian monk." A fourth special claim to our interest is, Father Thurston thinks, the brilliant sidelights which it throws on the doctrine, the contemporary history, and the manners of the days of Cœur de Lion, and—by no means least—"other matters, as the reader will observe, are there, from which Dante himself, in his 'Divina Commedia,' might possibly have drawn somewhat by some process of poetical evolution." Then he goes on to establish the authorship of the work, and the author's veracity, upon the evidence of contemporaries. With truly characteristic candor, the learned editor rather goes out of his way to remark that the prophecy of a speedy deliverance of Jerusalem from the Saracens, which the Monk of Eynsham had made, was not fulfilled, any more than St. Bernard's prophecy on the same topic.

On the resemblances between the Eynsham vision and that of the "Divina Commedia," Father Thurston only touches lightly, in a single paragraph—"I would not venture to decide whether Dante ever read his [the Monk's] story. But it will not escape the reader's notice that the Florentine's pilgrimage began not only on the same day as the swoon of the Monk of Eynsham—Maundy Thursday—but at the very same hour. Moreover, Dante emerged from Hell and came to the mountain of Purgatory at the same hour at which the English monk came back to his normal consciousness. It would be difficult to believe this coincidence merely fortuitous."

But the most interesting part of this altogether delightful preface—at least, for the Catholic reader—is that which Father Thurston has modestly reserved to the last: "Lastly, the question arises, who was the youth who in ecstasy beheld these wonders? and what became of him afterwards? Although I should not dare to affirm it as certain, still it does not seem to me altogether impossible that he was the famous Edmund Rich who, elected Archbishop of Canterbury in 1233, and canonized

by Pope Innocent IV, is in our day the object of especial veneration at Pontigny, where his body still rests."—The chief reasons, briefly sketched here, for this conjecture are the fact that St. Edmund Rich is known to have spent his boyhood at Abingdon, only ten miles from Eynsham, where, according to some authorities, he took the religious habit; that according to the date commonly assigned for his birth (1170-1175), he must have been less than twenty-six years of age at the time of the vision; that the name of the ecstatic monk—who was, be it remembered, a novice—was Edmund; that the Monk of Eynsham is described as engaged in reciting the whole Psalter for the repose of his father's soul when he heard the heavenly voice calling him, while the Life of St. Edmund tells us that the recitation of the whole Psalter on feast days was his custom "voluntarie obediens monitis matris suæ."—Whatever may be thought of Father Thurston's conjecture, and the historical-circumstantial evidence which he adduces for it, there can be no question of its interest. And it is a sweet, clean, pleasant interest, too, which we take the liberty of commending to Mr. Valerian Paget as of more genuine "historical importance" than the evil-smelling torments of the bad bishops and the bad archbishops of Canterbury.

E. MACPHERSON.

#### The Wahrmund Incident

On January 18, 1908, Dr. Ludwig Wahrmund, Professor of Canon Law in the University of Innsbruck, gave a lecture in a public hall of the city, in which he violently attacked the Catholic Church and Christianity in general. The lecture, after being repeated several times, was published by him in pamphlet form and caused great indignation among Catholics. It was suppressed by the police, the professor was forbidden to teach and was finally transferred to Prague. In Austria the whole matter is practically dead, but has been revived in this country by an article in a late number of the *American Journal of Theology*, contributed to that periodical by Dr. Frazer. According to him Wahrmund is a hero of liberty and true scholarship.

Professor Wahrmund is not a priest and had no connection with the Innsbruck faculty of theology, which has its own professor of Canon Law. He belonged to the faculty of law. Dr. Frazer should not call him a churchman. As to the lecture which made him famous, the following passages will be sufficient to form an idea of its tendency and character: "Jehova was surely an oracle-god of Mount Sinai, a god of the weather or of war." "Christ was a simple Jew, who scarcely ever left Galilee or Judea." "St. Paul was much more talented and better educated than Christ, as he had received his education in Greece." "Christ had no thought of founding a Church; the testimony of the Gospels is not trustworthy." "The Sacrament of Matrimony was instituted by the Church in the twelfth century." "The

Christian idea of God was borrowed from the Jews, but in the first century of its existence it [Christianity] changed this one God into a tri-une God." "About the fifth century after Christ we find his mother Mary assume the role of Queen of Heaven, thus introducing the female element into the Godhead."

Austria is still a Catholic country. Her laws and public life still rest extensively on Catholic views and principles. The sentiment of by far the greater part of her population is Catholic. This is especially the case in the Tyrol, in which Innsbruck is situated. No wonder, therefore, that the population protested against such blasphemies and demanded Wahrmund's removal. A professor in the faculty of theology in Innsbruck, Father Fonck, S.J., wrote an able pamphlet against him, which was scattered broadcast, and thus helped to bring about the suppression of Wahrmund's lecture by the police. Wahrmund's cause, on the other hand, was ardently championed by the whole Jewish and liberal press and many atheistic professors of the universities. His most noisy supporters were the non-Catholic and liberal students. Flushed by this applause and mortified at the measures taken against him by the authorities, the professor next descended to personal abuse. In suppressing his lecture the police had based their charges on five passages. Wahrmund now omitted three of these passages, printed the other two in heavy type and issued the lecture again. This edition he sneeringly dedicated to the Apostolic Nuncio in Vienna, because as he said in the dedication, this prelate had by his opposition done so much to advertise the first edition. A copy of it he even sent to the Holy Father. No words are needed to describe the pettiness of such conduct.

This then is the man who in Dr. Frazer's article is held up to the American public as a champion of liberty and civilization and a victim of clerical fury. The article contains a number of other inaccuracies and misstatements. The "Appendix," which Dr. Frazer adds to the body of his article, is entitled "Subsequent controversy," and is meant to give the leading ideas of another pamphlet by Wahrmund in which he pretended to answer the charges made against him by Father Fonck.

Father Fonck proved two points conclusively: first, that Wahrmund drew from the most unreliable sources and even copied them, neglecting unimpeachable authorities that were at his disposal; secondly, that he misrepresented facts. From this pamphlet Dr. Frazer picks out four items. One is that Wahrmund was accused of having copied from Haeckel and Hoensbroech. We are not told what Wahrmund has to say against this. "The perfectly baseless charge is too trivial to waste space upon it," says Dr. Frazer. That is all, but the charge is not by any means trivial. The readers of AMERICA know how perfectly unreliable Haeckel is (No. 6, page 146, and No. 2, pages 44 and 49). A man who cites him as an authority cannot lay any claim to scholarship.



And who is Hoensbroech? Count Paul von Hoensbroech is an ex-priest, who left the Society of Jesus, became a Protestant and freethinker, married, and is now one of the fiercest enemies of the Church. The book from which Wahrmund freely copied is "Das Papsttum in seiner sozial-kulturellen Wirksamkeit" (The Papacy and its influence on social life and civilization), which is full of the most venomous attacks on every thing Catholic. On the appearance of the first volume a Protestant professor, Victor Naumann, under the pen-name of "Pilatus," took the Count mercilessly to task in three successive books, "Was ist Wahrheit?" (What is Truth?), "Quos ego," and "Der Jesuitismus," which remain unrefuted. He shows Hoensbroech up as a literary "highwayman," and proves that his work bristles with misrepresentations, mistranslations, cold-blooded forgeries and glaring ignorance. Dr. Frazer does not tell us that Wahrmund in his reply openly confesses to having used Hoensbroech as a source, "and I shall do the same in future as often as I like, without ever asking the permission of the Reverend Father Fonck," he says. These words are in keeping with the character of a man who is childish enough to call himself a man of science while he relies on such authorities.

A second charge picked by Dr. Frazer from Fonck's pamphlet is that Wahrmund is unable to justify his description of Catholic morality from the works of any great Catholic moralist. Dr. Frazer declares: "Through lack of space Wahrmund's reply is here cut down to telegraph-like laconism," but he covers two pages with such "telegrams," i. e., quotations from Catholic works of moral theology. The texts are treated according to Hoensbroech's methods. Unfortunately, Dr. Frazer does not seem to know that Wahrmund's reply has already been answered. "Pilatus" Naumann, the Protestant, who had been on friendly terms with Wahrmund, has torn this "reply" into shreds. Here is an instance: The Jesuit Busembaum, in his work on Moral Theology, asks the question whether it would be allowed to swear an oath using ambiguous words, even if there were no special reason, provided that the words have at least one true sense either in themselves or with a (lawful) mental reservation. He answers that in this case no perjury would be committed, but that it would be "ex genere suo mortale contra religionem," i. e., according to the expression of moral theology, always a mortal sin against the virtue of religion. This latter clause Wahrmund translates: "according to circumstances it may be a mortal sin against religion," which is entirely different from the real meaning (Dr. Frazer simply omits the clause). In this way Professor Naumann takes up all the "proofs" advanced by Wahrmund, as well as the other points fished out by Frazer from Fonck's pamphlet. He devotes several pages to giving his former friend valuable advice how to write, and how not to write on Catholic moral theology.

A few weeks ago Father Leopold Fonck was ap-

pointed director of the new Biblical Institute in Rome. On this occasion the same liberal Vienna newspaper which had heralded Wahrmund's fame only a year ago, remarks: "All Wahrmund said, had been said long ago and frequently much better by the English philosophers and their French pupils, by Voltaire, Schleiermacher, Strauss, etc., down to the Materialists and Monists of our own day. Wahrmund only put it together in his own way. The foundations of the Church have not been shaken by him; the whole edifice of moral theology remains uninjured." Wahrmund was thus ignominiously thrown overboard by his former supporters.

F. S. B.

### The Lion of the North

The treaty made by Don Cortes, Columbian Plenipotentiary at Washington with the United States concerning affairs at Panama has rendered our Government unpopular in Columbia, and also throughout the South American Continent. "The Lion of the North" is our nick-name; and this figurative Lion is pictured by *El Tiempo*, Mexico, as a rapacious tyrant with no traits of nobility, glaring with tiger-eye, and with cruel white teeth and blood-red claws tearing asunder a noble nation. Many cablegrams from Columbia have brought rumors of revolution; but three years of civil war have taught that nation a lesson, and fear of intervention by "The Lion" has strengthened the support of the party of peace. Some good men think that Reyes was too generous to his enemies at home, and others that he was equally generous to his country's enemies abroad; but the more experienced and thoughtful of his countrymen foresee that the President's course was the only one that was prudent and practical. It speaks well for him that it is the extreme men of both parties who constitute the present opposition.

In spite of the loss of Panama, the record of the Reyes administration is highly honorable to him and to Columbia. His greatest achievement was the reconciliation of all political parties, whom he united on one vital point: the prosperity and peace of Columbia and the free enjoyment by all of civil and religious rights. He built up the prosperity of Bogotá, which was formerly reached by traversing the tortuous Magdalena, a slow and dangerous voyage of 240 leagues. Reyes had a railroad constructed that shortened the distance to 80 leagues. He next financed the National Debt, arranged that all interest should be paid regularly and promptly, and thus made the credit of Columbia so sound that European financiers voluntarily offered capital. He so fostered agriculture that the exports of the country showed an enormous increase during his administration. We hope the good sense of Columbia will not permit the recent outbreaks, in the absence of the President, to interrupt the peace and progress of the nation.

## CORRESPONDENCE

## Catholic Education in Argentina

BUENOS AIRES, JUNE 16, 1909.

Probably but few of your North American readers have heard of the famous shrine with which this part of the world is so happily blessed. I allude to that of Our Lady of Lujan, so called because it is situated in Lujan, a small city not far from Buenos Aires. Its history may be briefly summed up.

In the early part of the sixteenth century, it happened that a small statue of Our Lady was being conveyed in a bullock-cart to a remote part of the interior of the country, when having arrived at the place where the shrine now stands, the bullocks stood still and could not be made to move a step forward. At length the statue was removed from the cart, when the animals moved on readily, but having replaced it within the vehicle, the cartman saw to their astonishment that the oxen again refused to move. The statue was taken from the cart and replaced therein several times, with the same result, when the drivers concluded to leave the statue on the spot where it seemed determined to remain. The report of the singular occurrence spread, and it became the general belief that it was owing to a miraculous intervention of the Blessed Virgin that such a strange event had occurred. The miraculous statue, as it ere long came to be regarded, became in time the object of a special devotion, and pilgrims flocked there to place at its feet votive offerings, whilst many cures and other great favors were attributed to the marvelous virtue with which this special image of the Queen of Heaven was endowed. Many travelers who visited the shrine bear testimony to the great number as well as the immense value of the ex-votos deposited by pious donors in the "Camarin," or small chamber in which the statue is kept.

The old church in which the statue has been long preserved has been lately replaced by a gothic structure of magnificent design and noble proportions. This is the beautiful basilica of Our Lady of Lujan, perhaps the finest ecclesiastical structure in the whole of South America, and which is not surpassed in beauty by many in the Old World. It is yet unfinished, but has for some years served for the celebration of the divine offices. The inception and presentation of so great a work is largely due to the zeal and energy of the late Father Salvaire who ministered in Lujan for some years, and to whom we are indebted for a detailed history of the statue and its sanctuary, in two good sized volumes.

My object, however, is not to write a history of this miraculous statue but merely to give the readers of AMERICA some idea of the place at which an event was recently celebrated, of far reaching consequence to religion in this country, and consequently to Catholicity throughout the world. I allude to the triennial pilgrimage which was made last month to the shrine of which I have been writing, by the Argentine prelates, and especially the important collective pastoral issued by them on so conspicuous an occasion. In it they emphasize, once more, the necessity of establishing in the capital of the Republic a Catholic university, making special reference to the state of higher education in this country and the duty which devolves on the Church as the custodian of the Faith, to safeguard the sacred treasure of the Truth which is hers and, at the same time and as a means to this end, to direct the energies of the human in-

tellect in its legitimate channels. The teaching mission of the Church is therefore insisted on, the sacred texts being given on which this doctrine is founded.

Amongst the works tending to serve these ends they recommend Catholic schools, and say with Monsignor Froepel: "Knowledge alone is not sufficient to work out one's happiness, but is on the contrary a weapon which may be brandished alike in the hands of virtue and vice. Experience teaches us this, and consequently there can be no doubt that it is necessary that the Church, both in the exercise of a right and the discharge of a duty, should have a hand in teaching, and especially in the higher studies, in which questions are ventilated having a more or less important bearing, not only on faith, but also on social and political problems."

Speaking of the doctrinal ministry of the Church, the prelates say, citing Fernandez Concha: "Under this régime fall preaching in churches, instruction in schools and universities, the examination and approbation of texts, the censure of books; in a word, whatever touches the tradition and explanation of Faith. And so essential to preserve the unity of Faith, so necessary to maintain the integrity and purity of religion is this right inherent in her office of public teacher, of directing and regulating the teaching which belongs to her, that even the sects, inspired by the instinct of self preservation, reserve for themselves the teaching of their peculiar symbolism, take these precautions in order to protect their followers against false doctrine, and even go so far as to excommunicate those who refuse to submit to the fetters imposed on them." To the Church, they add, "belongs exclusively the teaching of the sacred sciences, and with these are closely connected all others, and the proof of this is that arguments have frequently been adduced, and are still adduced, from either source, sacred or profane, for the purpose of attacking or defending religion."

They quote, then, the propositions condemned by Leo XIII which ignore the authority of the Church as the supreme teacher and its salutary influence in the public school.

They insist, still further, on the subordination of natural education to the supernatural, this latter being the exclusive party of the Church to give, and the former the right of parents to provide under the vigilance of the Church the supernatural being secondarily also subject to their control, founded, as it is, in the Sacrament of Matrimony. They further call attention to what they said on a former occasion of the evils which result from the teaching given in official establishments of education and continue: "Those evils far from diminishing have assumed greater proportions, the disastrous consequences of rationalist propaganda being more palpable each day, a propaganda which tends to enthrone gross naturalism in speculative and practical sciences, in letters and in arts, with a disdain for true culture, and the scorn of good customs." Such are the salient points of the pastoral.

On the same occasion one hundred and fifty young gentlemen representing the Catholic students of the universities presented an address to the bishops dealing also with the important subject of the projected Catholic university in Buenos Aires. A few days afterwards His Grace Archbishop Espinosa forwarded to the committee presided over by Monsignor Duprat, the munificent contribution of \$25,000 currency, thus setting a high and noble example which many others, let us hope, may be induced to follow.

Though it is cheering to have to note these things on



the credit side of the country's spiritual activity, if I may be allowed to use such an expression, it is far from being so when we come to jot down something of the opposite kind. What motive had people in bringing over the ocean a man of M. Anatole France's antecedents, to lecture here on the immoral work of Rabelais? He is still lecturing and some of the papers allege, to the principal Catholic families, but others say, to meagre audiences, in which the principal Catholic families are conspicuous by their absence. In fact, before M. France arrived in Buenos Aires, the leading Catholic families and others had agreed amongst themselves to boycott the propagandist as he deserves. It is not the first time that the Catholics of that city has been successful in similar cases, witness when the immoral play of "Salome," already known in the United States, was driven ignominiously from the Buenos Aires stage. The Rabelaisian critic proposes, he says, to exclude from his lectures all that may offend delicate ears and treat only of the literary aspects of his theme, but while the French world of letters can boast of many writers equal to his protégé and far superior to him from even a literary point of view, why in the name of all that is sacred, should a man tempt his hearers to seek from forbidden sources what can be got unalloyed elsewhere. It is like the work of separating the dross from pure gold, whilst the precious metal can be had in abundance fresh from the crucible.

AMBROSE.

#### Open-Air Processions and the Law

LONDON, JUNE 26, 1909.

As I said in a former letter, the old anti-Catholic bigotry is dying out, but in some places it is dying hard and has still some life in it. In Liverpool last Sunday there was a display of thorough going old-fashioned Protestantism. The priests and people of St. Joseph's parish, an almost entirely Catholic district, had arranged for an open air procession—not a procession of the Blessed Sacrament, but a parade of the Catholic societies of the Children of Mary, the Boys' Brigade, the Temperance Guild, etc. Now the Orange Association is strong in Liverpool, and it seems they got a muddle-headed idea that this was going to be a procession of the Blessed Sacrament, and remembering Mr. Asquith's action at the Eucharistic Congress they published a proclamation calling on the local Orange lodges to muster their men and stop "the illegal procession."

The procession was perfectly legal and seven hundred police, horse and foot, were called out to protect it. The Orange leaders were warned that they would not be allowed to attack the Catholics with impunity. But they marched on St. Joseph's district headed by a number of men with drawn swords. These swords are part of the stage properties of the lodges, used for escorting a big wooden "dummy" Bible, surmounted by a crown, in their processions. They came into conflict with the police and were not broken up till the mounted men had charged them repeatedly. About fifty persons were badly injured, including eight of the police. The Catholics mostly kept their heads cool and quietly carried out the procession over part of the route that the police kept clear for them. But a few of our people unwisely joined in the fight with the Orangemen. The latter were throughout the aggressors. They broke the windows of Catholic houses that had been decorated for the procession, and set one of them on fire. One of their leaders, who had incited them to attack but kept out of danger himself,

paid the fines of those who were arrested. The fact is the wirepullers hoped to attain their object by simply getting up a riot, even if the attack was defeated, for the British police authorities have the right to forbid a public demonstration if they consider it is "likely to lead to a breach of the peace." So the Orange party hoped to prevent future processions.

Here in London the authorities have long followed the practice of making arrangements to protect and facilitate any open air meeting or procession of which they have due notice. Even Socialist processions, displaying the Red Flag, are escorted by police, who clear the way for them and are ready to deal effectively with anyone who interferes with them. This of course makes the right of Catholic processions in London to permission and protection all the clearer. But amid the excitement caused by the news of the Liverpool riot, a Protestant Member of Parliament, Colonel Long, tried to obtain from the Home Secretary, Mr. Herbert Gladstone, a declaration against Catholic processions. There have been two open-air processions of the Blessed Sacrament in London itself this year. On Low Sunday in the Italian quarter of Hatton Garden, the priest who went to the houses of various sick parishioners to give them Communion was escorted by a procession of the parishioners. This is a practice that has been observed in the district each Easter for some years. In the Walworth district, in South London, there was a procession of the Blessed Sacrament in the streets on the Sunday after Corpus Christi. In both cases there was perfect peace and order, and the non-Catholic spectators were most respectful. Other Corpus Christi processions have been erroneously reported in the press as having taken place in the open streets. They were really processions in the enclosed grounds of convents and religious houses of men. Thus the Passionists at Highgate (North London) had a procession at which the canopy was carried and escorted by a party of the King's lifeguards in full uniform, the men of course acting as private individuals. In the House of Commons Colonel Long asked if the Government was aware that, although the Prime Minister had considered it his duty to stop the procession of the Eucharistic Congress, there had recently been "processions of the Host" in the streets of Walworth and Highgate, and what steps he would take to prevent similar illegal processions in the future. Mr. Gladstone replied for the Government, and made this very important declaration:

"My attention has been called to the processions mentioned, which were of small dimensions, and passed off without any disturbance. Neither the Government nor the police have power by previous formal action to prohibit peaceable processions, even if there is reason to suppose that Section 26 of the Roman Catholic Emancipation Act is about to be contravened. If illegalities occur penalties are prescribed under Section 38, but they have to be recovered afterwards by information filed by the Attorney-General. It is important to observe that the Act, by excluding the common informer and leaving the question of prosecution to be considered on the merits of the case by the Attorney-General, does not contemplate that proceedings should be taken in all cases of contravention. The duty of the police is confined to the maintenance of order. It is most desirable that in these matters common sense and mutual tolerance should influence all who are concerned, and when such influences prevail there is no occasion whatever for police action. The action of the police necessarily has to be determined

by consideration of the special circumstances in each case. Their action has up to the present been sufficiently guided by common sense in the general interests of the public. I may mention that in these matters I have acted on the same lines as were followed, after full consideration, by my predecessors."

This means that the Government has now realized—what was pointed out by eminent Catholic lawyers after Mr. Asquith's action last September—that they cannot strain the Act of 1829 to forbid processions. All they can do is to prosecute the promoters afterwards, and it is very doubtful if they could secure a conviction. In any case it is evident from the appeal to "common sense, mutual tolerance" that they have no wish to take any hostile action, and the bigots have lost instead of gaining anything by raising the question. It is only under very exceptional circumstances that the Archbishop allows a procession of the Blessed Sacrament in public, for all risk of irreverence must be avoided. But all through the summer, Sunday after Sunday, now one London parish, now another, has its open air procession of Catholic confraternities and guilds, with processional cross and lights, the statue of Our Blessed Lady, banners, and the clergy in cassock and surplice. Hymns are sung and the rosary said as the procession passes through the streets, and the ceremony ends with solemn Benediction at the church. These processions are not mere empty displays. They are meant to be public acts of faith and devotion, bringing the realities of the Catholic Church home to the people of a whole district. Thousands of non-Catholics, who would never enter a Catholic Church, thus learn something of our religious life. The earnest devotion of the processionists excites interest and often leads to inquiries. Many a conversion has begun with the sight of one of these parish processions.

Talking of conversions we Catholics of England have been delighted to read the statistics of conversions in the United States. There is a similar movement towards the Church in progress here. Speaking at a Catholic gathering the other day, Father Maturin said that in the Archdiocese of Westminster alone there were about ten conversions every day, or about 3,600 in the year. This suggests a remarkable increase in the number of yearly conversions. Twelve years ago, in 1897, the number for all the dioceses of England and Wales was 8,436. But last year in the one diocese of Westminster (London, North of the Thames, and the adjacent country districts), we have nearly half this total. This makes it fairly certain that if we had the statistics for the other fifteen dioceses (including London, South of the Thames and the Catholic districts of Lancashire) the total of twelve years ago would be greatly exceeded.

A. H. A.

### The Faith in and Around Luzon

Even a passing visit to one or two of the towns of Abra, sub-province of Northern Luzon, reveals the sad fact that Catholicity is losing ground and it is to be feared that in many parts of the Islands the same loss is taking place. The chief reason of this loss is decidedly the absence or scarcity of priests. In no part of the Islands, outside of the walled city of Manila is there a sufficiency of priests: the people are pleading with the Bishops to send priests, but the Bishops are helpless to satisfy these sad appeals. The principal cities of Ilocos Sur are Vigan, Navarcan, Santa Maria and Caudon, each having a population of

over 15,000 souls, and in each there is only one priest. In the latter, it is true, there is a second priest, but too old for active work. In Lapod, another city of Ilocos Sur, with 7,000 people, there is a venerable priest who has been ordained forty-three years. In Abra there are populous towns of two, four, five thousand souls and more, without a priest. In all Abra there are 51,810 souls; these people are grouped in twelve towns of which Bangued, having 13,000 souls, is the largest. Here is only one priest. Dolores has 5,000 souls and there is no priest. It is commonly said that there is not a Catholic now in Dolores, the population being divided between Aglipayism and Protestantism.

While these populations are largely grouped in one principal place the entire population extends over a large area. Thus Bangued is a municipality comprising twenty-one *barrios* or small towns, with an average of 400 souls each. Many of these *barrios* are so far distant from the Church—in Bangued—that the people are practically exempt from the obligation of hearing Mass on Sunday. In all these twelve municipalities there were splendid churches in Spanish days, substantially built of stone, but what the Filipino and American soldiers left untouched or unharmed, the baginos have destroyed: and the only church in good condition to-day in Abra is in Bangued—and this is in good condition, because the parish priest spent two thousand pesos to repair the damage caused by the baginos last October. In all Abra there are only four priests, of whom two have not a church to say Mass.

It is easy to understand, therefore, how, with this absolute insufficiency of priests, Catholicity is being starved, and the fact that it still endures speaks volumes for the zealous workers of by-gone days.

The second cause, especially in Northern Luzon, of the decay of the faith is the existence of Aglipayism. I use the term "decay" not to indicate that Catholicity has ceased to exist or even will cease to exist here, but merely to designate a diminution in numbers during these last few years.

Aglipayism, well understood, is but a political movement, which under the cloak of religion on the one hand, and the influence of fear on the other has completely deceived many and retains them in its ranks. Aglipayism appealed to the people's susceptibilities in the beginning by retaining all the ceremonies of the Catholic Church, and claiming to be different from Catholicity only in that it had its own—a Filipino—Pope. Caught by the bait, many followed the new religion: and many more—seeing only the same ceremonies as before, whereas the Catholic priests had been obliged to leave their flocks, while the Aglipayan pseudo-priests had seized many of the churches—not so much began to follow Aglipayism as rather continued attending the churches which had been for them the House of God from the day of their Baptism. To-day to a great extent the mask has been torn aside; the United States Government has ordered all the churches to be given to the Catholic Church, and Aglipayism is beginning to appear in its true colors.

With the "development" necessarily consequent on the desertion of the standard of Truth, Aglipayism teaches, among other things, that there is no Trinity, that Mary is not the Mother of God, that there is no Hell, no Purgatory. These errors are causing abandonment among its adherents. In some places the "Hail Mary," or "Holy Mary" is no longer said, and as devotion to our Blessed Mother was one of the characteristics of the Filipinos, this neglect is bringing others back to the bosom



of the Church. But the chief menace to-day from Aglipayism is the fear it inspires. It is this which holds its members. I have been told that its priests, if not all at least some, sign an oath of allegiance with their own blood, and some of those who left the Catholic Church in the beginning, seeing now that they were deceived, would return were it not through fear of the consequences that would result from Aglipayan leaders. The churches are ruled or directed by committees: and in Bangued, Abra, where Aglipayism is politically very strong, I was told there was never a church or a priest.

Batac, Ilocos Norte, is the birthplace of Aglipay. It has 25,000 souls and only one Catholic priest, a young man ordained a little over a year. His Church is practically deserted, the Catholics fearing to attend. Placards along the roads inform them they will be stoned if they go. In Bados, another city of Ilocos Norte, when after the transfer of church properties to the United States Government, a Catholic priest went to take possession of the church, his horse was stolen, the church stoned, and the Father twice obliged to flee.

The third cause of defection in the Catholic ranks, is the activity of the Protestant American ministers. Deliberate falsification of Catholic doctrine is their ordinary method. I do not think I exaggerate if I say that the majority of American Protestants in the Islands are in no way in sympathy with this propagandism and many plainly tell the ministers that they have no business here, that these people all know and believe in Jesus Christ, and that there is an immense field of labor in heathen Asia and Africa. The ordinary method of these ministers is to gather Filipino co-laborers; these latter in nearly every case that I have met, are for the most part of the poorest classes, who accept the Protestantism and its ministry for a good salary. I have known cases in which as soon as another occupation presented itself, the ministry and Protestantism were at once rejected. These boys, girls (of these there are not so many) and men are gathered into "Bible Classes"; they learn a few texts that appear to be contrary to Catholic faith and then are launched forward upon their helpless countrymen. There is not one word to elevate the Filipino; there is not a word to make them better, purer citizens; the entire preaching is no more than one abusive Philippic against Catholic Truth and Catholic Doctrine. And after ten years of such abuse, it is wonderful what little progress Protestantism has made in the Islands. It has made some, with this constant tirade against all things Catholic in pueblos where there have not been priests for ten years, or in larger towns where the priest is too old to labor or even preach, to oppose this flood of abuse. It would be expecting an altogether extraordinary Divine providence, if there were not some headway—but the sum total is extremely small. In Vigan the Protestants have been laboring ten years, and yet Protestantism can claim no followers. There are two Protestant sects, the Methodist Episcopal and the Christian Mission or Campbellites. Ten years of "evangelical" labors have passed and there is not even a small Protestant Chapel. The "meeting house" is the lower floor of a large building, which the ministers use as a dormitory for the boys who go to the High School. Youths come from all towns of Ilocos Sur to the Vigan High School. These ministers offer them lodging and board for two dollars a month less than they would have to pay in the private families. Needless to say that few who enter these dormitories leave them Catholic. And these youths become the "preachers" later in the different towns. In Manila there are also

"Seminaries" for girls: and these girl preachers become active Protestant agents.

Perhaps another cause may be mentioned for the decay of Catholicity and that is the doctrinal ignorance of the present generation. The lack of priests mentioned above, the closing of the Spanish Government schools wherein Catechism was taught, and the introduction of our American school system have deprived the rising generation of that fundamental Catholic training so necessary to solidity of faith and make them somewhat easy victims of the false teachers.

JOHN THOMPSON, S.J.

### The Russian Legation to the Vatican

ROME, JUNE 30, 1909.

The chief of the Russian Legation to the Holy See has been recalled, and, after five years in the post, M. Sozonow, like his three predecessors, takes office as Minister for Foreign Affairs.

Trained in all the red-tape of Russian bureaucracy, he worshiped the State. None the less it was during his stay in Rome that the Catholics of Russia gained some slight concession of religious freedom by the Imperial Decree of three years ago.

Russia had had a Legation in Rome up to 1864. In that year Baron Meyendorff, the Ambassador, in a private audience with Pope Pius IX accused the Vatican of being privy to the Polish revolution, whereupon the indignant Pontiff asked him to withdraw from Rome, and the Legation was suppressed.

Leo XIII on his accession reopened negotiations with St. Petersburg, and Mgr. Vincenzo Vannutelli assisted as special papal envoy at the coronation of Czar Alexander III in 1883. Five years later M. Iswolski was sent to Rome as envoy extraordinary, and in 1894 he was charged to reopen the Legation. The next step hoped for was the establishment of a Nunciature at St. Petersburg, and the raising of the Legation to the rank of Embassy. On the occasion of the coronation of Czar Nicholas II at Moscow, in 1896, Mgr. Agliardi represented the Vatican, and there was some talk of a Nunciature; but it came to nothing owing to the opposition of Pobiedonoseff, Procurator of the Holy Synod.

In 1898 M. Iswolski was transferred to Munich, and his place in Rome taken by Count Tcharzokoff, the present Ambassador to Turkey. Then came Goubastow, two years later: he stayed five years, and M. Sozonow succeeded him. His successor has not yet been appointed.

Diplomatically the post is not a difficult one, and is bound to become less and less difficult as Russia carries out faithfully the recent toleration laws. But it is certain the orthodox clergy have been systematically opposed to the religious freedom granted by the Imperial decree, and will go far to hamper the new laws.

The Codification of Canon Law is still making headway; the drafts of the third and last parts of the work have been submitted to the Holy Father. Copies are to be sent to all the Bishops of the world for their approval or suggestions. Bishops in Europe are allowed three months in which to make suggestions, and those outside Europe six months. After that period the definitive text of the Code will be printed and edited. It is computed that the work will take about two years. After its publication many provincial or national councils will be convened so as to bring local decrees into conformity with the new legislation.

L'EREMITE.

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JULY 17, 1909.

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### Intolerance in Spain!

A few years ago there was much commotion over the persecution of Protestants in Spain, brutal assaults on the sacred rights of conscience and citizenship, etc. The Inquisition was again dragged from its dungeon and exposed in all its hideousness, and finally the U. S. Government was called upon to stretch its hands across the waters to obtain freedom for the Protestants of Spain. So insistent was the demand, that Secretary of State Bacon referred the matter to our minister at Madrid, and the result of his investigation is embodied in "Part 2, Foreign Relations of the United States, 1906," just published, and will be found on another page.

Protestantism in Spain has been making trouble since 1843, which culminated in 1894, when Dr. Plunket of Dublin imposed a Protestant bishop on Madrid. This gave grievous offence to the High Church party in England, whose "branch" theory required them to allow full scope to the "Roman Branch" on the continent and to forbid its ramifications in England, where they claimed exclusive rights. But the Plunket brand of Anglicanism would concede no such claims to Rome, and hence the Low Church of England was planted on the Rock of Gibraltar. Little notice was taken of it in Spain—except by the few to whom its wealth and liberality appealed—as long as it refrained from offending the susceptibilities of the people. But whether it was influenced by the loftiness of its site or by the upward tendency of English Ritualism, or the hope that gorgeous ceremonial would prove attractive where the "Gospel pure and unadorned" had no effect, the Low Church of Spain began to grow High, tables were replaced by altars, processions were planned, and the Cross that is still inadmissible in the parent see of Dublin was found quite proper in Madrid. All this reminds us of a wealthy evangelizing institution not far from the office of this Review, which has statues and pictures of Catholic saints in its chapel—

St. Anthony and the Blessed Virgin, we believe—and flaunts an electric cross from its tower every night to attract the Catholic Italians. But such methods are not permitted by the constitution of Spain, which "interferes with no one because of his religious opinions or the exercise of his cult," but which will not permit non-Catholics to masquerade publicly in Catholic guise.

Spain is bound by its constitution to maintain the Catholic religion and therefore to protect it from insult. It gives full protection to Protestant churches and services, but it will not allow them, while remaining Protestant, to steal the Catholic dress. Such a law may not be desirable here, but it would help to conserve honesty and save visiting Catholics the embarrassment of being drawn into Protestant churches by false appearances. Processions and street-preaching accentuated the trouble in Spain which would not allow heated evangelists to publicly outrage the feelings of Spanish subjects. This explains why appeal was made to our government rather than to England, where manifestations of this character have been frequently repressed. The whole tone of Mr. Collier's letter shows that the Spanish Protestant missions have been accorded corporate and all other rights to which they have reasonable claim, much more than one should expect of a nation to which the challenge of their presence must prove offensive. The fact that Mr. Gulick finds it hard to determine the number of his communicants in Spain and sets them down vaguely at "about 3,000," the result of half a century of evangelization, makes clear that there is little cause or demand for his missionaries' services. But they will go on obtruding their unwelcome ministrations as long as the coffers of the mission societies are full; and we have no doubt we shall be again called upon to notice some instance of "Romish intolerance," if not in Spain, in Peru or in the Congo.

### A Scholar's Testimony

Dr. Friedrich Paulsen, the author of the "History of Higher Instruction Since the End of the Middle Ages" and many other learned works, and known as an authority in educational matters, left among his manuscripts a series of memoirs, which were edited after his death and are enjoying a very wide circulation. Perhaps nothing characterizes him better than these words of his introduction: "I was brought up in a good, honest peasant family, was instructed by an excellent teacher and grew up in cheerful company." His parents and all the dwellers in his Frisian home practised their religion faithfully. Superstitions, such as amulets, dream-books, etc., he says, were not known to him before he went to the capital of intelligence, Berlin. But things changed meanwhile. About 1870 the villagers practically stopped going to Church on Sunday. "The complete disappearance of the Church would not leave a gap in the lives of the present generation." It is



remarkable that this religious indifference dates from the time when the German Empire was in its first glory, and preparing for war against the Catholic Church. When studying in Bonn he came into contact with Catholic life, listened with satisfaction to the sermons of the Jesuits on the Kreuzberg, saw the people saying the Rosary, and witnessed with genuine admiration the Corpus Christi processions. "Protestantism is the religion of the individual, Catholicism is the religion of the people. The Catholic services are popular festivities, while with the Protestants even the public services have a private eremitical character."

It is a pity that this high spirited, straightforward man never reached the Truth, but remained, in many ways, a teacher of error. Some of his views are socialistic, and in his last years he adopted a form of Subjectivism.

### St. Ludgerus of Münster

From June 22 to July 4 the Diocese of Münster celebrated the eleventh centenary of the death of its first bishop protector, St. Ludgerus. The saint, a noble Frisian, was born about 744 A.D.; he was educated at Utrecht, now a Dutch city, but spent five years in the city of York, England, where he studied under Alcuin, the greatest light of his age. Having been ordained priest, he labored for twenty years among his tribesmen, the Frisians, being, however, several times obliged to flee the country. During one of these periods of forced absence he enjoyed for two years the hospitality of the Benedictine monks of Monte Cassino, Italy, leading while there the life of a monk. When Charlemagne paid a visit to this abbey he prevailed on Ludgerus to return and take up work again among the Frisians. Soon after this he was promoted to the bishopric of Mimigarnaford, or Münster, in the country of the Saxons, who had been conquered by the Franks after a thirty years' war. The bishopric had just been established and was little more than a name. The Christianizing of these fierce Westphalian Saxons was still in its beginnings. Ludgerus laid great stress upon the establishment of convents. The conversion of the northwestern part of Westphalia, or Münsterland, is practically his work. This indefatigable apostle died on one of his many visitation journeys. He had preached in Coesfeld and had gone from there fasting to Billerbeck, where he sang High Mass and preached again, but broke down from exhaustion and died in the evening. There is a striking resemblance between this death, which occurred eleven hundred years ago, and that of Archbishop Duhamel of Ottawa on June 5.

Perhaps few parts of the world have preserved the Faith more tenaciously than the sturdy Münsterlanders. The practice of family and public devotions and the frequent reception of the sacraments belong to their very life, and there is an abundance of vocations to the priesthood and the religious orders. Nor have they for-

gotten the father of their Faith. Besides the grand old Cathedral of Münster, dedicated in his honor, a magnificent temple rose at Billerbeck, the place of his death, which is one of the devotional centres of the diocese. Surrounded by a zealous and numerous clergy, the present successor of the apostle, Bishop Hermann Dingelstad, celebrated the Jubilee, uniting it with the golden jubilee of his own priesthood. A most touching scene was witnessed when thousands of men, who had come from far and near (it took three special trains to convey them), after a stirring sermon by the orator-bishop of Treves, Mgr. Felix Korum, renewed their baptismal vows at the same well from which St. Ludgerus had baptized their forefathers. A Benedictine abbot and eleven bishops, among them the archbishop of the Saint's Frisian home, Utrecht, and Cardinal Fischer of Cologne, took part in the sacred celebrations.

### How Shall We Get at the Doctrines Taught by Christ?

A recent incident in the church life of the Presbyterian Synod of New York throws an interesting side-light on the need of a living final authority in the teaching body of the Christian Church. The daily press reports thus describe the incident: "In the face of the expressed opinion that by so doing it was 'throwing the Bible out of the Presbyterian Church,' the Presbytery of New York, in the Chapel of the old Presbyterian Church, ordained George A. Fitch, one of the three spring graduates of Union Theological Seminary, called by many of his fellow religionists a heretic."

The action was the climax of a controversy between the liberals and conservatives in the Presbytery. The trouble began when, in the April meeting of the body, licenses to preach were denied to Mr. Fitch and two companion graduates of the Union Seminary because of their claimed unorthodox views. The young men were admitted to re-examination in Theology, June 14, when they were licensed. This action was taken in spite of the fact that they do not believe in the bodily resurrection of Christ, His virgin birth, the inspiration of the entire Bible, the story of Adam and Eve and the forbidden fruit, and many of Christ's miracles. The conservative members of the Presbytery announce that an appeal will be carried up to the Synod of New York at the October meeting.

But what good will the appeal effect? No doubt the so-called conservative members of the Presbytery are entirely right in their indignant outburst against the admission into their body as licensed preachers of Christian truth of men who reject the "stone upon which the Church is builded." Denying the essentials of the Christian faith, how can they teach their fellows to accept the obligations its divine doctrine lays upon them? Yet if these young graduates of a Presbyterian Seminary affirm that their interpretation of the Bible and of the Confession of Faith in use in the Presbyterian body per-

mits the theological opinions they profess—who shall say them nay?

The world has wandered far since the original note of defiance was sounded against the teaching authority of the Catholic Church, and strange and contradictory doctrines have been dignified by the sacred term of Christ's teaching; surely it is time for men to give more reasonable study to the world-old rule of faith which alone can save man from shipwreck in his religious life.

It is a condition accepted by all genuine Christians that Christ, the God-man, established a Church with a definite and fixed doctrine; and that this doctrine was to come down through a continuous Church without addition or diminution unto the day when He Himself was to come again to judge all men upon their acceptance and observance of the doctrine according to the measure of the opportunity which had been accorded to them to become acquainted with it. How do we get at this doctrine left by Christ, the knowledge of which is so important for the ordering of our lives here as well as for our welfare in the hereafter? One who looks into the matter seriously, carefully, leisurely and without prejudice, shall find that all the possible methods which might appeal to an inquirer as obvious and worthy of consideration are reducible to three.

We have to get the doctrines of Christ either by a personal revelation which Christ makes to us—and this personal revelation we have not; or we have to get them from a writing which Christ left for us—and Christ left men no writing; or we have to get them from an authority which Christ established and which continues, so safeguarded by Christ's divine assistance as to make it impossible for that authority to make a mistake when speaking, *as the authority*, to the Church.

Such an authority the Catholic recognizes and obeys, and hence the splendid unity of Catholic life and doctrine throughout the world—a unity that makes impossible the sad innovations of modern day sectarian teaching. Men may not among us pick and choose their Christian faith and affirm and deny as they list and still remain Catholic. What do you believe? So the little child is asked in the early catechism lessons. "I believe all that the Catholic Church believes and teaches." And "I believe all that the Catholic Church believes and teaches" is the profession of an Augustine and an Aquinas, as well—what a pity that the logic of the position is not universally recognized in a day when our whole strength is required to meet the onslaughts of those who have no part with Christ!

#### The Vain Dream of the Modernist

"Modernism still continues to agitate the Roman Catholic Church, and will continue its work until it has accomplished its providential mission." Thus does Dr. Briggs give expression to the silent conceit of the few who still nurse secretly their "Modernistic" tendencies.

In this pronouncement present and future appear to unfold themselves before the seer's vision, and the providential designs of Almighty God are laid bare to his natural eye. For all that, it is not true that Modernism agitates the Catholic Church. The Catholic Church through its Pontiff has spoken; agitation has been given its quietus. Time was when there were disputes about Modernism, but the Pope has spoken and disputes are at an end. There is only one mind among Catholics: Modernism is false, and no Modernist can remain a Catholic. "He that heareth not the Church let him be to thee as the heathen and the publican." Where is this agitation of Modernism among Catholics? If Dr. Briggs sees it, no one else does. Is the wish father to the thought? With a clear vision of the future he proclaims that Modernism will agitate the Church until it accomplishes its mission. Before he is believed the prophet must first show his credentials, which are the more necessary that there are the most powerful reasons to discountenance the prophecy. The Catholic Church is come and is come to stay. Christ said He would build His Church on Peter and He did so. We cannot accept the Doctor's prophecy without renouncing Christ. Modernism has a providential mission, he declares, but he offers not a scintilla of proof. What the Apostles were when they received their mission on the mountain of Olives, Modernists are in his opinion to the new Catholic Church of the future. Evidently the Apostles must have failed in their mission. Dr. Briggs says the Catholic Church is yet to come; it is to be new, and it will be the work of Modernists. Saul once more among the prophets! But again where are his credentials? "If any one teach you another Gospel than that which you have been taught, though he be an angel from heaven, let him be anathema." Modernism, a providential mission! Assuredly "all things work unto good for those who love God," and Modernism will have its "providential mission" for a good purpose; but it will be like every other evil. Modernism stripped of verbiage is impiety, a rebellion against revelation and the evident denial of every Divine trust.

Again "Sir Oracle" tells us it is the most "important movement since the great religious movement of the sixteenth century; for it is not confined to the Roman Catholic Church, but is world wide in its sweep, influencing more or less all the great religious world." Here we shall pause and weigh. It is inexact to call Modernism a religious movement unless we choose to call religious the movement to do away with all religion. It is equally inexact to say that this movement influences the Catholic Church, which in its constitution, doctrine and Sacraments is unchangeable; it is false to say that it influences the so-called Christian denominations since none has been altered in the least by it; and so long as they continue to believe any single truth of Christianity, they will keep aloof from Modernism. It is beside the truth to call it a world-wide movement, for it cannot



boast of one single institution where it is professedly taught; its home is only among a few individuals. And do Alfred Loisy, Salomon Raynach, Paul Sabatier, George Tyrrell, Charles A. Briggs say the same thing? By no means. It is hard to believe that they understand one another, and it is not sure that each understands himself, for Modernism is the embodiment of the unintelligible. Fancy such a movement being world-wide! This is a question of fact which any one can ascertain beyond conjecture. It is not true to say that Modernism is the most important movement since the great Reformation, because it is one and the same movement. Protestantism gave birth to rationalism; rationalism to modernism which is nothingness of belief and the negation of God. Finally, it is false that it is a movement of any importance at all. It is now dead and buried with Dr. Briggs as the chief mourner. Not that the errors of Modernism are defunct, but Modernism as a system compounding all errors is. What effect will Modernism have on the Christian sects it reaches? It will open the eyes of a few perhaps to the last fatal consequences of Protestantism, and direct them to the Catholic Church, the immovable Rock, the Kingdom of Truth, the Anchor of Salvation; it will rob others of the little faith which they still have in any positive truth and make of them not Modernists, for that is rather impossible, but unbelievers and infidels. It is thus Dr. Briggs plays on the credulity of his readers.

It is notable that on June 21, for the first time since the Lutheran Church was established in Denmark, a Catholic priest, Father Frederick Esser, S.J., took part in a disputation at the University of Copenhagen. Miss Ellen Jorgensen was the candidate for the degree of Doctor of Philosophy. Her thesis was on the "Cult of the Saints in Denmark in the Middle Ages." Father Esser's only objection was that Miss Jorgensen, whose thesis was well done, was at times unscientific in drawing conclusions from the charges of the Reformers. This, he said, was as unreasonable as an attempt to explain a constitutional monarchy from the rulings of Socialists or the principles of morality from professional pornography.

M. F. E.

On June 27, the former Hungarian Minister of Finance, Dr. de Lukacs, was commissioned by the Emperor-King to open negotiations with the Independence leader, Franz Kossuth, looking towards the formation of a Cabinet whose members should be drawn chiefly from the ranks of the Independence party. This commission seemed to offer a chance to bring the Hungarian political crisis to a close. The party in question, however, unanimously rejected the terms offered by Dr. De Lukacs and things remain as they were. It is to be hoped that the rejection does not bode something more serious.

M. J. A

#### DIPLOMATIC INTERCOURSE WITH THE VATICAN.

A passage in the address President Taft delivered at the Catholic Summer School, on July 7, recalls a very instructive chapter in our diplomatic history, one with which the present generation is perhaps not too familiar.

"Fifty years ago," said the President, speaking of his mission to Rome, to settle the Philippine claims, "if it had been proposed to send a representative of the Government to the Vatican to negotiate and settle matters arising in a country like the Philippines between the Government and the Roman Catholic Church it would have given rise to the severest condemnation and criticism on the part of those who would have feared some diplomatic connection between the Government and the Vatican, contrary to our traditions."

Harking back half a century, as Mr. Taft suggests, and turning up the official records of the State Department of the United States, we come across the file of a correspondence proving that cordial diplomatic connection between the Papal Government and Washington existed for many years previously.

Edward Everett was then Secretary of State—the third incumbent of the office in the cabinet of President Fillmore—and the United States was represented at the court of the Pope-King by a statesman of the first rank, Lewis Cass, of Michigan, who wrote the following letters, official copies of which can be obtained at any time from the archives at Washington:

Legation of the United States of America

Rome, March 19, 1853.

The undersigned, Chargé d'Affaires of the United States of America has the honor of acknowledging the reception of a communication of March 17 from His Eminence the Most Rev. Cardinal Secretary of State, announcing the coming departure of Monsignor Bédini, Archbishop of Thebes and Apostolic Nuncio to the Imperial Court of Brazil, charged with a complimentary mission to the President of the United States of America. The undersigned has received this information with the greatest interest and will at once communicate it to his government. Assuring your Eminence in advance of the cordial reception Monsignor Bedini will receive from his government and of the great pleasure the President of the United States of America will experience at this favorable mark of the esteem of the Holy Father, he avails himself of the occasion to extend to you the expression of his highest consideration.

(Signed) Cass.

His Eminence the Most Rev. Cardinal Antonelli, Secretary of State.

(No. 55.)

Legation of the United States

Rome, March 20, 1853.

Hon. Edward Everett, Secretary of State,

Sir: I have the honor to transmit herewith the translation of a communication which I have just received from Cardinal Antonelli, Secretary of State.

The reverend gentleman, Monsignor Bedini, therein mentioned, is a prelate of high standing in the Catholic Church and distinguished for his learning and attainments. He has filled several important posts in the civil and ecclesiastical departments of this government under the present Pope, as well as his predecessor, Gregory XVI. His official designa-

tion is Monsignor Bedini, Archbishop of Thebes and Apostolic Nuncio to the Court of Brazil.

The mission thus conferred upon him is a new and additional testimonial of the highly favorable and friendly sentiments entertained by His Holiness Pius IX, towards the government and institutions of the United States. Monsignor Bedini will probably arrive in Washington within eight or ten days subsequent to the receipt of this dispatch. He will remain there, I understand, but a few days.

I am, Sir, very respectfully

Your obedient servant,

Lewis Cass.

The translation of the communication mentioned in this letter runs as follows:

Rome, March 17, 1853.

Excellency:

Monsignor Gaetano Bedini, Archbishop of Thebes, appointed by the Holy Father as Apostolic Nuncio to the Empire of Brazil, has been directed to repair to the United States, and, under such circumstances, to compliment the Honorable President in the name of His Holiness. This prelate being endowed with the most brilliant qualities of heart and mind, was well deserving of this distinguished commission from the Holy Father. I beg, therefore, that your Excellency will be pleased to receive him in that kindness of spirit which is characteristic of your disposition, and to extend to him whatever assistance he may need. Your favor will be the more necessary to him to facilitate his being kindly received by the President to whom he is to present, likewise, a Pontifical letter. I venture to flatter myself that you will respond to my request, especially in consideration of the object in view, and with this hope I have the honor to tender you the assurance of my very distinguished consideration.

Your Excellency's, etc.,

Antonelli.

His Excellency the Minister of Foreign Relations, Washington.

PIUS IX., POPE.

Illustrious and Honored Sir:

Greeting! As our venerable brother, Cajetan, Archbishop of Thebes, accredited as our envoy in ordinary and nuncio of the Apostolic See to the imperial court of Brazil has been directed by us to visit those regions (the United States) we have, at the same time, especially charged him to present himself in our name before your Excellency and to deliver unto your hands these our letters, together with many salutations, and to express to you in the warmest language, the sentiments we entertain toward you, to which he will testify.

We take it for granted that these friendly demonstrations on our part will be agreeable to you; and least of all do we doubt but that the aforesaid venerable brother, a man eminently distinguished for the sterling qualities of mind and heart which characterize him, will be kindly received by your Excellency. And, inasmuch as we have been intrusted by divine commission with the care of the Lord's flock throughout the world, we cannot allow this opportunity to pass without earnestly entreating you to extend your protection to the Catholics inhabiting those regions, and to shield them at all times with your power and authority. Feeling confident that your Excellency will very willingly accede to our wishes and grant our request, we will not fail to offer up our humble supplication to Almighty God that He may bestow on you, illustrious and honored sir, the gift of His heavenly grace, that He may shower on you every kind of blessing, and unite us in the bonds of perfect charity.

Given at Rome from the Vatican, March 17, 1853, the seventh of our pontificate.

Pius IX, Pope.

To His Excellency, the President of the United States of America.

It is not necessary to dwell here on the details of Mgr. Bedini's brief tour of the United States, nor on the discourtesy to which he was subjected by fanatical Know-Nothings and Italian radicals in some of the centres he visited. Subsequently Mr. Cass sent the following communication to Washington, President Pierce's administration having then begun with Mr. Marcy as Secretary of State:

(No. 56.)

Legation of the United States

Rome, December 7, 1853.

Sir:

I have the honor to inform you of my arrival here on the 3d, instant, when I resumed the duties of the Legation.

On the 6th instant I had the honor of an interview with the Cardinal Secretary of State. On this, as on previous occasions, I was struck with the evident desire entertained by this government to cultivate friendly relations with the United States. The cardinal alluded with expressions of gratification and of personal kindness towards the President, accompanied with assurances of the highest regard for the people and government of the United States, to the kind reception extended to Monsignor Bedini, the Roman Nuncio, during his late mission, and spoke of the satisfaction it had given to the Pope. His Holiness is, at present, "in retreat," as it is technically termed, being the observance of certain religious exercises, during the continuance of which he abstains in a great degree, from all participation in the administration of political affairs.

I am, Sir, with great respect,

Your obedient servant,

Lewis Cass.

Hon William L. Marcy, Secretary of State.

This was followed by a communication from Secretary Marcy to Mr. Cass, which indicates that Congress had also taken official notice of Mgr. Bedini's mission:

Department of State

Washington, January 30, 1854.

Lewis Cass, Esquire,

Etc., etc., Rome.

Sir:

In the early part of July, last, Monsignor Bedini, Archbishop of Thebes and Apostolic Nuncio to the Empire of Brazil, arrived in Washington charged by His Holiness the Pope with a letter to the President, a copy of which you will find in the accompanying Senate Document No. 23. The sentiments expressed by the Head of the Papal States of a continued disposition to maintain and cherish the existing friendly relations between that country and the United States were reciprocated by the President in his interview with Monsignor Bedini.

Though he was received with all the respect and consideration due to his person and the occasion, it is a matter of sincere regret that in other places that he has since visited he has been subjected to annoyances on the part of a few individuals, which have been discountenanced by the Government and very generally reprobated by our citizens.

Should the occurrences to which I have alluded be received in a light calculated to effect unfavorably the relation of this country with the Papal States, you will take an opportunity



to assure the Minister of Foreign Affairs of the friendly reception given the Archbishop by the President, and his regret that any part of the people should have forgotten in moments of excitement what was due to a distinguished functionary charged with a friendly mission from a foreign power with which this country has hitherto maintained and is still desirous of maintaining amicable relations.

I am, Sir, respectfully,

Your obedient servant,

W. L. Marcy.

Mention might also be made in this connection of the diplomatic mission to Rome undertaken in the interest of the Union during the Civil War by Archbishop Hughes, at the instance of President Lincoln and Secretary Seward. And the counter move made by Judah P. Benjamin, the Confederate Secretary of State, in having Bishop Lynch of Charleston run the blockade and journey to Rome in an effort to obtain recognition of the Confederate States is another indication that "diplomatic connection" with the Vatican is no novelty in our history.

New York has very vivid local traditions of the diplomatic relations of our government with the Holy See in the memory of the venerable Giovanni Battista Sartori, the first Consul General from the Pope to the United States. His daughter, Eugenia, married Peter Hargous here in 1829 and their descendants make up the numerous family and its connections so well known in New York's social, professional and commercial circles. A later Consul, also one of New York's well-known merchants, was the late Louis E. Binsse. The severing of the long and friendly diplomatic relations between the United States and the Holy See came only when the Sardinian robbers spoiled the patrimony of St. Peter.

Thomas F. Meehan.

## LITERATURE

**The Sermon of the Sea and Other Studies.** By REV. ROBERT KANE, S.J., New York, London: Longmans, Green and Co.

Sermon books are usually concerned with the practical and make slight appeal to the artistic sense. Not so with these sermons and studies; they are, first of all, artistic in form and conception and instinct with the sense of beauty. Their author is a lover of nature and has studied her in many moods; music, poetry and human hearts appeal to him, whispering of God; and he uses them all—the music of words the rhythmic phrase, the imagery of nature and the pathos of human motion—to put God in the hearts of men. He is thoroughly practical, though not in the ordinary fashion. Deprived for years of vision of the things he loves, Father Kane moulded his sermons and studies from his own thoughts and his memories of the past. Their evident originality makes superfluous the prefatory statement that he has "thrust his sickle into the harvest of no man's field." His pictures of the Face and Character of Christ, of the Man Born Blind and notably the Sermon of the Sea seem an answer to Francis Thompson's fervent appeal: "You are taking from its walls the panoply of Aquinas; take also from its walls the psalter of Alligheri . . . Recall to your mind that Francis of Assisi . . . though sworn to poverty forswore not beauty . . . that poetry clung around the cowls of his order." Lofty thought and tender solace and haunting phrase appeal alike to scholar and ascetic, and make "the soul a shrine where reverence bows before an image nobler than ourselves." This book should find a place in every well-selected library.

M. K.

**Out-of-doors in the Holy Land.** By HENRY VAN DYKE. New York: Charles Scribner's Sons.

In his opening chapter, "Travelers' Joy," Dr. Van Dyke tells us his purpose in the trip he made to Palestine and the book he wrote about that trip. We mistake, if we read this book with the scrutiny of an archaeologist or of one who seeks accuracy in detail of topography or custom in Palestine. Such accuracy is not the purpose of Dr. Van Dyke. "I will not seek to make any archaeological discovery, nor to prove any theological theory, but simply to ride through the highlands of Judea, and the Valley of Jordan, and the mountains of Gilead, and the rich Plains of Samaria, and the grassy hills of Galilee, looking upon the faces and the ways of the common folk, the labors of the husbandman in the field, the vigils of the shepherd on the hillside, the games of the children in the market-place."

With such a purpose in mind, Dr. Van Dyke travels over the ordinary route of the tourist. He visits Jerusalem and its environs, Bethlehem and Hebron, Jericho and Gerasa; passes through Samaria and Galilee; wanders round the Sea of Galilee; and tours through Safed and Banias and on to Damascus. Only the tour of Gerasa is at all out of the ordinary line of Cook's tourists.

The style of Dr. Van Dyke is as charming as in his other books. He is in a glow of rapturous joy at the great privilege of his tour. His sympathies are scriptural. He seems to find beauty and loveliness everywhere. It is all to him a "something new and wonderful that came to me in Palestine: a simpler, clearer, surer view of the human life of God." The descriptions of place and person are interspersed with beautiful psalms, that add to the pleasure of the enthusiastic reader.

It is to be regretted that Dr. Van Dyke was sometimes told the usual yarns of the dragomans and took these yarns seriously. He writes up as of yesterday the story of the Englishman who was robbed on the way to Jericho,—a story that was told me three or four years ago as of yesterday by a dragoman who wished to escort me, by the aid of two soldiers, over the Bedawi-infested way to Jericho. I went that way with neither dragoman nor soldier, and with no other protection than a Colt's automatic reception, that awaited any robbers among whom I might chance to fall. Only a jackal crossed my path and coaxed the reception. In general, Dr. Van Dyke misinterprets the shouts of the children and the criticisms of the grown-ups. Of course, he had to rely on the word of his dragoman; but to do so is the most risky thing one might be led to do, that is, if one be looking for scientific information in Palestine. The dragoman knows very little about his country and has no sense of scientific truth. He purposes to please.

WALTER DRUM, S.J.

**The Statesman's Year-Book for 1909.** London: The forty-third annual issue, has become almost indispensable to busy people, who seek condensed, up-to-date information about the form of government, education, religion, commerce and finance of nations, based upon official data. Within the past two or three years the articles in the Year-book have been thoroughly revised and the publication has been greatly improved. Following each article is a most useful list of books of reference on the country described. Of special interest to Catholics is the account of the "See and Church of Rome." The personal records of the Pope and of the Cardinals and the statistics of the hierarchy are brought down to April, 1909. A very fair list of authorities follows, comprising nearly one hundred titles, among which are about thirty Catholic authors. Catholics will find the "Statesman's Year-Book" a satisfactory reference book.

William Stetson Merrill.

## Literary Notes

Messrs. Methuen are about to publish an important work on the "Brothers of Napoleon," by Mr. A. Hilliard Atteridge. The connection of the Bonaparte family with America is very fully dealt with.

A collection of the poems of Thomas Walsh, of Brooklyn, whose verse has long been familiar to the readers of current Catholic and secular magazines, will be published in September by Sherman, French & Co., of Boston. Mr. Walsh is now making a tour of Spain.

The Rev. Father Lejune, O.M.I., has completed a list of over 200 objectionable books which are in the French section of the Ottawa Carnegie Library and which have been given out freely even to children. "The Library Board has not yet taken any action," says the *Catholic Register*.

"Father Jim," an interesting little story from the life of a converted English clergyman, first told in the pages of *The Ave Maria*, has been reprinted in a neat little pamphlet that places it in handy style for further useful distribution. (The Ave Maria Press, Notre Dame. Price 10 cts.)

On the subject of Shakespeare's way of pronouncing Shakespeare and its many resemblances to an Irishman's way a correspondent writes to the *Manchester Guardian*: "If you revoke at cards an Irishman will tell you that you are 'reneaguering'; so, in 'Antony and Cleopatra,' 'reneges his temper.' If you read aloud, in the modern English manner, 'Not on thy sole, but on thy soul, harsh Jew,' the repetition is to the hearer meaningless; it becomes intelligible if spoken Irishwise: 'Not on thy sole, but on thy soul, harsh Jew, thou makest thy knife keen.' Perhaps the clearest and most amusing instance is Falstaff's 'reason upon compulsion.' With the modern pronunciation the introduction of 'blackberries' into the speech seems pointless and far-fetched (for the modern proverb 'common as blackberries' is really a quotation of this passage). But read the passage with a brogue and the point and propriety of the illustration are at once apparent: 'What! upon compulsion? Give you a rayson upon compulsion? If raysons were as plenty as blackberries, I would give no man a rayson upon compulsion.' 'As plenty as' is still current in Irish speech."

## Reviews and Magazines

Yves de la Brière continues in *Etudes* of June 20, his essay on "The Primacy of St. Peter," and proves the historical character of the "Tu es Petrus."

He shows that there is no contradiction between the words in which Christ praises Peter for his faith, "Blessed art thou, etc.," and "Get thee behind me Satan, etc.," in which Peter is reproved for his worldly views. The silence of St. Mark and St. Luke is no argument in favor of the non-historical, *rédaotionnel* character of the "Tu es Petrus." The two evangelists omit the passage because it is not necessary for their end, which is to place in strong relief, not the Primacy, but the Messiahship and the Divinity of Christ. The Kingdom of Heaven foretold by Our Lord is not purely "eschatological," and the internal evidence of the Aramaic phraseology points to a primitive Aramaean origin of the text. Jean Reville, Sabatier, Guignebert see in the "Tu es Petrus," a Judeo-Christian tradition, an inspiration from Judaizing or Ebionitic surroundings. Not at all. St. Matthew shows no such doctrines, nor tendencies. He is on the contrary "the Jewish Evangelist of the reprobation of Israel."

Louis des Brandes reviews "The Passing of Philoe," by Pierre Loti, and, "Colette Braudoche," by Maurice Barrès. Loti shows his usual splendor of diction and richness of coloring. His outlook on life is as hopeless as ever. Barrès strikes a more cheering note. To the art, which by ordinary means produces powerful effects he unites faith in the ideal and the true. In "Colette Baudouche" he tells with feeling "the short and simple annals of the poor." Louis Mariès tells how Mr. Kendel Harris discovered a Syriac version of the eighteen psalms of Solomon, as well as of his Odes. The Psalms were known hitherto through a Greek translator; the Odes through one citation of Lactantius and five citations of the "Pistis-Sophia," a gnostic work written about 200-250 A. D., and preserved in a Coptic translation. Some of the Odes are certainly of Christian origin. The whole collection dates probably from the period after the 73d year of the Christian era. J. C.R.

*The Nineteenth Century and After* for July contains an article by Sir Charles Tupper (ex-Prime Minister of Canada) on the "Unity and Defense of the Empire," advocating the construction of local navies by the greater colonies. He dissents from the statement that Canada has hitherto neglected her duty to the Empire. "Canada has spent hundreds of millions of dollars on railways which are of vital importance to the defense of the Empire. . . . Canada, with a population of under five millions, accomplished this work without assistance, a greater exploit than has ever been achieved by any such population in the world."

"Are the Death Duties an Economically

Sound Form of Taxation," from the pen of Sir Felix Schuster, one of England's leading financiers, dissents from the *Spectator's* opinion. "It appears to me inevitable," he writes, "that death duties are in themselves objectionable, unsound as a form of taxation, and injurious to the community, to the working classes no less than to the capitalist."

"Henry VIII and the Monasteries: a reply to the Rev. G. Monroe Royce," by Dr. James Gairdner, C.B., maintains the stand he took in his book "Lollardy and the Reformation," that the suppression of the monasteries was unpopular and tyrannical. "It was really the most virtuous among all the orders, whether friars or monks, that were most severely dealt with, just because they were the most steadfast in adhering to their rules. . . . Besides the Carthusians who died upon the gibbet, many others rotted away in prison for not saying that wrong was right." It is unworthy of Dr. Gairdner that he should have given way before the clamor of the Protestant Alliance in the concluding paragraph of his article.

"The Cult of the 'Teddy Bear,'" by Austin Harrison, is a cleverly written paper, emphasizing the evidently inspired advice to England contained in *Le Temps*, June 11, which we chronicled at the time. The "Teddy Bear" symbol of childish play is to make way for the more serious game of building up a mighty army.

"The Revision of the Prayer Book Psalter," by Canon Vaughan (of the Established Church) points out inaccuracies in the translation of the Psalms, and pleads for the removal of the cursing psalms, and the strong expressions of belief in the Athanasian Creed, to which it politely refers as "Imprecations and minatory clauses."

"True Temperance," by the Secretary of the United Kingdom Alliance, piles up facts and figures in accusing the "Licensed Trade and its Tied House system, of being opposed to the social interests of the community."

"Imperialist Austria: an impression from Vienna," by Æneas O'Neill, heralds a new era for Austria in Europe, and suggests a *rapprochement* between England, Russia and the Dual-Monarchy.

Permit me to congratulate you on AMERICA. It is a credit to the Jesuits, an honor to the Catholic press, a lasting benefit to the reader, a treasure-house of profound scholarship, deep-thinking, eloquent expression, instructive teaching on religion, politics, education, history, biography, literature, sociology, economics, art and science. Long may it live. J. J. Grogan, *Ransom, Ills.*



## ECONOMICS

The weekly issue of *Dun's Review*, for July 3, contains a very satisfactory report of economic conditions in the country. Mid-year reports, it tells us, reflect steady progress and an encouraging outlook in commerce. July payments of interest and dividends cause high total clearings, and credits show further strengthening in a lower record of failures. Anticipations for the future course of business now depend largely upon good crops.

Advices testify, it adds, to results exceeding expectations in winter wheat. Other grains sustain satisfactory growth, especially corn, which has a largely increased acreage. Marketings of breadstuffs aggregate about as looked for, but those of live stock continue disappointing, and restricted packing is shown by reduced stocks of provisions in store.

The July Government report of the condition of the corn crop bore out in a measure the optimistic estimates which have been put forward from private sources and from the officials of the several corn-growing states. With an acreage of 109,000,000, figured by the government experts, which is 7,218,000 larger than last year's planting, and an average condition of 89.3, it is estimated that this year's corn crop will run to 3,161,000,000 bushels, the largest on record. If the crop bears out the predictions of the experts and the system of estimating in use on the Produce Exchange takes into account the average deterioration for five years between the July condition and that at harvest, the crop will not only have surpassed all previous records, but will have crossed the 3,000,000,000 bushel mark for the first time in history.

The returns from the wheat crops were almost equally encouraging, and the total of 663,000,000 bushels of both winter and spring wheat predicted from the government reports is almost equal to last year's record-breaking wheat harvest of 664,602,000 bushels.

The "Potential Greatness of the Southern States" was the subject of an address delivered last week before the meeting of the Southern Commercial Secretaries' Association. The speaker emphasized four points in his optimistic forecast. The coastline of the Southern States is 3,007 miles while the coastline of the North Atlantic States is but 883 miles, and that of the Pacific coast, 1,557 miles. As a consequence of this natural advantage a Southern port has long held the second position for exports among all the ports of the United States. New Orleans used to have the honor, now it is possessed by a Southern port that nine years ago was

wrecked by storm,—the port of Galveston. The exports along the gulf now exceed the exports of Philadelphia and Boston by 81 per cent., and they equal more than 50 per cent. of the total belonging to the overshadowing port of New York. While late tables of statistics show a growth in exports of 27 per cent. in New York, Philadelphia and Boston taken together, the gulf ports for equal time show an increase of 31 per cent. In the matter of imports the status is more surprising. The three northern ports report an increase of 27 per cent., while the southern ports have increased 97 per cent. The speaker had good reason apparently for his enthusiastic conclusion:

"When we consider also that all this swing of commerce is taking place prior to the completion of the Panama Canal, and that the Panama Canal will help to pull southward every interoceanic movement, you must realize that the Southern ports will be on the very front doorstep of the world's future commercial movements."

The International Air Navigation Exposition, which is probably the most complete assemblage of everything pertaining to aeronautics ever seen, opened in Frankfort, Germany, July 10, and will continue for 100 days. All types of balloons, dirigibles, triplanes, biplanes and gliders are on exhibition. The Wright brothers' aeroplane will be shown, but no arrangement for flight has been made. Besides the main building there are four vast halls for housing dirigibles which will make short trips with passengers during the exposition. Count Zeppelin has promised to make an air voyage before the exposition closes. The committee in charge comprises aeronauts from nearly every foreign country, Cortlandt Bishop of the Aero Club of America, representing the United States. During the exhibition lectures on aeronautical subjects will be given, illustrated by the cinematograph.

## PERSONAL

It is announced that His Excellency, Mgr. Sbarretti, Apostolic Delegate to Canada, sailed from Montreal for Liverpool on July 9. As the trip is for rest and relaxation, he will return at once, and is expected back in time to unveil the monument which the Ancient Order of Hibernians is erecting on Grosse Isle in memory of the many Irish emigrants who there died of ship fever. The ceremony is to take place on August 15th. Hon. Charles Murphy of Montreal is to pronounce the discourse of the day.

Dispatches from Rome announced that Rev. Edmund M. Dunne, since 1905 the Chancellor of the Archdiocese of Chi-

cago, has been named bishop of the Diocese of Peoria, Ill., to succeed Most Reverend Archbishop Spalding, who recently resigned from that see because of continued ill health. The choice of Father Dunne as successor of the distinguished prelate who has ruled the diocese since its erection in 1877, is cordially received in Peoria. In the nineteen years of his sacerdotal ministry his success has been marked and his promotion rapid. Born Feb. 2, 1864, he received his preliminary training in the city schools, after which he made his high school and college work with the Jesuits of St. Ignatius College in his native city. Determining to enter the service of the Church, Father Dunne studied for a time at Niagara University, Niagara Falls, N. Y., whence he went to Belgium, and, upon completing his theological studies in Louvain University, he was ordained priest June 4, 1887. In the following autumn the young priest went to Rome, to devote himself to post-graduate work and to the special study of Canon Law in the Gregorian University, returning to Chicago in 1890. Father Dunne was well equipped for work in cosmopolitan Chicago, and his success was a notable one from the start, especially among the Italian immigrants who began to crowd into Chicago in the late '80s. In 1898 Father Dunne built the Church of the Guardian Angel, the first church erected for a distinctively Italian congregation in that city. In 1905 Archbishop Quigley appointed him to preside over the chancery office of the Archdiocese.

The experience which has come to him in this important charge will be an aid to the bishop-elect of Peoria, a diocese, by the way, which covers three times the area of the Diocese of Chicago, and which in that rapidly developing ecclesiastical province is second only in importance to the Archdiocese.

The Royal Astronomical Society of London has conferred the honor of Fellowship on the Rev. W. F. Rigge, S. J., of Creighton University, whose contributions on scientific topics have been so interesting to the readers of AMERICA. Father Rigge, for some years, was associated with Fathers Hagen (now of the Vatican observatory) and Hedrick at Georgetown Observatory in the preparation of their star atlas, until failing eyesight compelled him to give up that work. He has been professor of mathematics and astronomy at Creighton University for the past thirteen years. The Royal Astronomical Society is an association of the most distinguished astronomers in the world and membership in it is accorded only to those who have reached high achievement in the world of science.

## SOCIOLOGY

The Hawaiian Legislature in its recent sessions has given considerable attention to the subject of leprosy, and has made the laws relating thereto much more practical, more effective in segregation, and adding a new feature to treatment. This latter consists of an attempt by competent physicians to check the disease before sending the patient to Molokai. A regular establishment near Honolulu will be provided. The actual work has been going on for some time in temporary quarters. This admits of a much more thorough examination, under which a case at first appearing to be leprosy is sometimes proven otherwise. Among the assured lepers, some of the cases, after enlightened treatment for some six months, or even a year if found advisable, may become what is termed "arrested" cases, advance of the disease being checked, and the danger of conveyance to others being averted at least for the present.

In none of the cases is there danger of transfer to Molokai until the presence of the disease is sure, or until it is evident that it cannot be presently checked. Under these conditions, and with the segregating machinery made more effective, it is believed that the new cases will be promptly gathered up, and that a greater confidence may be felt as to there being no lepers "at large."

There is also much satisfaction over the recent appointment of E. A. Mott-Smith as President of the Board of Health. He is also Secretary of the Territory, and a tried official of energy and ability, fully in accord with Governor Frear. Another of similar character is Hon. A. L. C. Atkinson, a former Secretary and acting-Governor, who has given much aid in forming these new laws. Some "arrested cases" or "suspended cases" have been found in the Settlement, and are being removed to Kalihi, near Honolulu.

The *Sanitary Record* has this to say of the latest important phase of sanitary social reform in the United States: "The fight against tuberculosis has practically only begun. Sanatoria have been founded, education has been at work, compulsory notification is only beginning to come into operation. From all this sowing the fruits have yet to be reaped. But the sanitary reformer must go hand in hand with the social reformer in the assaults on the citadel of the enemy, for many of the conditions of this disease are beyond the reach of the pure sanitarian."

Newspapers received from far off Liberia give what seems to be a semi-official statement of the manner in which the United

States can help the African republic. The statement in the *Liberian Register* opens with an expression of independence: "Liberia does not expect to have anything given to her, she wants to make her own way; but she realizes that the United States is responsible for her birth and very largely for her form of government, and therefore while she does not assert that the great American republic is obligated to come to her assistance in her sadly pressing need, she does declare that it is natural for Liberia to expect it."

Continuing, the *Register* affirms a comparative unanimity of sentiment on the part of the Liberians on certain definite lines of help which they hope to secure from the United States. These lines, all vital to the well-being of the little republic, are: (1) The United States or capitalists of that country should take over the public debt of Liberia. The debt is not large, and if refunded at a reasonable rate of interest, on terms fair to the creditors and just to the people, the debt can and will be easily managed. (2) The United States should undertake to supervise the fiscal affairs of the republic, and see to the collections of customs, etc., providing men to do so especially experienced in this class of work. This for a two-fold end—to train young men of the republic employed in the financial department of the government, and to assure those who come to the rescue of the republic in taking over the public debt that their interests shall be thoroughly safeguarded. (3) Help is also looked for in the re-organization of other departments of the Liberian government by the new and more modern method which experienced men from the United States would doubtless introduce. (4) Finally, Liberia has lost so much territory in the adjustment of her boundary from time to time, that her people would like to come to some such agreement with the United States as will secure the presence of at least one of her representatives on all future occasions of boundary adjustment to assist in guarding the interests of Liberia.

The statement concludes: "Liberia, in making these requests, is not prompted by the thought or wish that the United States may go to war to protect her rights. She anticipates no such contingency. Liberia needs far more the friendly advice of some capable and unselfish power that will stand by to advise and direct her in all legitimate efforts to help herself."

All the important charitable organizations of Great Britain have signed a memorial to Mr. Lloyd George, Chancellor of the Exchequer, urging such amendment to the Finance Bill as would grant exemption from legacy duty to bequests for charitable purposes.

## EDUCATION.

Archbishop O'Connell delivered the address of welcome at the Solemn Mass in the Cathedral, Boston, with which the sixth annual convention of the Catholic Education Association was opened last Tuesday.

"What a glorious opportunity awaits you here and now, for God and country," said the Archbishop. "Outside the church's pale men are grouping in doubt and darkness for the great principles upon which all civilization and society rest. Where the light of faith has gone out there is naught but gloom and confusion. The very simplest and most fundamental truths are being questioned. The whole aspect of life is changing. Out of the darkness millions of hands are reaching out for something that is secure. Out of the babel of myriad voices, each crying its own panacea, arises only the dismal discord of a vain and purposeless philosophy. Amid all the splendor which prosperity and wealth show forth, there is a pathetic hollowness and shallowness which foretells great moral danger. The children are stretching forth their hands for bread and many a heartless scheme, called education, is offering them only a stone.

"A generation has arisen which is famishing for the food which nourishes the whole man. It is cruel beyond words to behold the methods by which their tired-out brains are crammed fuller still with the dry and fruitless morsels which have not a drop of moisture, nor an atom of nourishment for that in man which is his best and innermost self.

"What is to me that the planets are peopled if I am starving here, and my planet has neither hope beyond the grave nor consolation in moral anguish! What does it matter to me if by the wonderful wireless message my words are carried over oceans, if from my little bark, in which all that life holds for me is contained, I must toss unguided upon the boundless sea, with no port into which I may safely and securely enter at last!

"Is not all the meaning of science man's fuller happiness? And if the key to eternal happiness is lost, what boots it to be possessed of free entry to every palace in every kingdom of the wide world? . . .

Again and again restless minds, tired of the solemn grandeur of perennial principles, have rushed into novelties and experiments, but again and again they turned, tired of their vain search and have sat down at the feet of the Eternal Master. This country has had its share of fruitless experimentalists. The pendulum has swung far, almost to the point of escape, but let us look around us and take courage from the open and public declarations which today the men acknowledged to be the



leaders of education here and about us have the honesty and sincerity, and let me add, the courage to proclaim. They are tired of mere experimentalism, and the parents and society at large are even more weary than they, and they are returning a wiser, if sadder, group of men from the fruitless search after the famous intellectual Eldorado, to the simple and solid principles of centuries ago, adopted and used by the Catholic church; namely, that true learning and real education consists in the building up of the whole man, and in that upbuilding the structure of the moral edifice must have an infinite preponderance and care. So you, who come here together, representing, as you do, the teaching-body of the church in its scholastic branches, learned priests, members of the great religious orders, whose history is the history of education, stand firm in a fearless conservation with the Eternal Mother of truth as your guide! While clinging tenaciously to the wisdom which she has wrested from the ages, accept only that which is really an acquisition from what the present offers. . . .

"Let us stop and seriously ponder what have these new fashions produced. By their fruits you shall know them, and what are the fruits? Formerly, universities turned out men of solid learning with minds solidly based upon sound principles, with a real knowledge of the best literature of the age and with what is even of more value, a profound and habitual love of study. What they knew they knew well, and their knowledge, if not embracing every ephemeral theory, was thoroughly broad and comprehensive. Their minds were fitted for whatever specialty they afterward chose to pursue. Their culture was as it were pyramidal, with the foundation broad and secure of both mind and character, and upon this foundation they laid a superstructure of refinement and cultivation which pointed ever upwards as it rose. The classics were household friends. They thought as well as read, and they could write something well worth the reading. There was a dignity accompanying their learning which gave them nobility of thought as well as a refinement of manner.

"What have we now in place of this? The foundations are abbreviated and curtailed until indeed so little is left of them that whatever is afterward built upon them, no matter how high it may reach, is in perpetual danger of tottering. Modern educators are in perpetual labor in their endeavors to invert the pyramid, with the manifest result that each successive stratum added only makes the structure more feeble, and what is still worse, the pyramid is pointing downward. It is time to invert the process and return to the normal methods. There is such an attempt at future general culture that solid training is being overlooked, with the result that

instead of a compact, well-constituted organism of knowledge, moral as well as mental, there is a spreading out of a thin veneer over so large a surface that it takes but a short time and little wear to penetrate through the thickest part of it. It is principles, principles, principles, the foundation stones of life, which are needed to-day. And the mere glow of satisfaction which comes on the day of graduation is soon dissipated in the rough-and-tumble of life unless those principles of the moral and intellectual order are laid so deep and strong that even if for a moment they are slightly disturbed they can never be really moved or shaken."

The laying of the corner stone of Lincoln Agricultural School at Somers Centre, N. Y., took place on Sunday, July 11, the Rt. Rev. Mgr. Joseph F. Mooney, V.G., officiating. After the religious ceremony an address was delivered by the Very Rev. Denis J. McMahon, D.D., on the full significance of the day's proceedings, and its importance from even a humanitarian standpoint. Prof. Liberty H. Bailey, Director of the New York State Agricultural School, dwelt on the material advantages of an institution of the type of the Lincoln School. The distinguished professor paid a loving tribute to the personal influence for good exercised on his own life by the Brother Director of the school. To the uninitiated, perhaps the most interesting feature of the day was the practical demonstration of the scientific methods employed by the class in model dairying.

Lincoln Agricultural School is an outgrowth of the Catholic Protectory of Westchester Co., N. Y., and is under the able direction of the Christian Brothers. It purposes not merely to give a thorough agricultural training along scientific lines to a number of the boys committed to the Protectory, but to utilize healthy outdoor life as an antidote for constitutional disability or physical weakness. While it is quite possible that in the course of time the entire Protectory may be transferred to Somers Centre, for the time being the Lincoln School will be carried on in conjunction with the older institution.

Daniel K. Pearsons, "the Sage of Hinsdale," already noted for his generous benefactions to small colleges throughout the Central West, announced last week that he will devote the remainder of this, his ninetieth year, to distributing among the educational and philanthropic institutions of Chicago his last million dollars. Mr. Pearsons has already given away more than \$4,000,000.

## ECCLESIASTICAL NEWS

—Celestin H. Joussard, O.M.I., who has been a missionary in Canada for twenty-nine years, having come from the diocese of Grenoble, France, where he was born in 1851, has been appointed Coadjutor, with the right of succession to Mgr. Grouard, Vicar Apostolic of Athabaska.

—On June 29 the annual meeting of the Maynooth Union took place at the famous missionary college in Ireland. His Eminence, Cardinal Logue, who presided in his address declared that while there are individuals here and there who endeavor to excite the jealousy and sow distrust between the priesthood and the people, he remarked with pride that in their loyalty to the Church, the Bishops and the clergy, the Catholics of Ireland are loyal to the heart's core. His Eminence expressed the belief that there is no other country in the world where the people, taken as a whole, are so faithful in the practice of their religion as they are in Ireland. In their attachment to their pastors there is, he asserts, nothing shaky, and their affection is reciprocated by the priests. "We shall never lose their affection, and, please God, shall never do anything which would put us in the position of losing it."

Among those present at the meeting was Very Rev. T. J. Shahan, Rector of the Catholic University, Washington, and Cardinal Logue referred in a most complimentary manner to this fact. Dr. Shahan left Ireland for Rome shortly after the meeting. He was received in private audience by the Pope on July 8, when, after listening to his report on the affairs of the university the Holy Father complimented him highly on the satisfactory results shown.

—The silver Episcopal jubilee of Bishop O'Callaghan of Cork, Ireland, which was celebrated with special ceremonies on June 30, was the occasion also of a curious tribute from the trades unions of the city. There was a strike going on at the time of the employees of the Cork Steampacket Company which had kept the whole city in a fierce turmoil for a week. On the eve of the jubilee celebration a mass meeting of the strikers was held under the chairmanship of the president of the Trade and Labor Council, and the following resolution was adopted unanimously:

"That, as a mark of respect and in honor of his Lordship the Most Rev Dr. O'Callaghan's Silver Episcopal Jubilee, we, the workers of the City of Cork, withdraw all pickets and declare peace until Wednesday morning, June 30th,

1909." This truce was kept strictly. Dr. O'Callaghan was consecrated Coadjutor Bishop of Cork on the 28th of June, 1884, and succeeded the late Dr. Delany on the 14th of November, 1886.

—The Very Rev. Eugene H. Porcile, rector of the Church of Our Lady of Lourdes, Brooklyn, has been elected Father General of the Congregation of the Fathers of Mercy at the chapter recently held in Rome.

Father Porcile is seventy-two years old, has spent the last forty-three years in Brooklyn. He was born in Paris, France, and came to this country soon after the establishment of the Fathers of Mercy in America in 1839.

—There are now 12,000 Catholics in the Diocese of Salt Lake, Utah, and the new Cathedral in Salt Lake City will be dedicated for Bishop Scanlon late in August. Cardinal Gibbons has promised to make the long journey across the continent to be present, and Mgr. Falconi, the Apostolic Delegate, is expected back from Rome in time to also assist at the ceremony.

—The Rev. Isaac P. Whelan, rector of St. Patrick's Cathedral, Newark, N. J., has been promoted to the dignity of a Domestic Prelate.

—Boston's new auxiliary bishop, Mgr. Anderson, will be consecrated in the Cathedral by Archbishop O'Connell, on July 25.

—On September 5, 6 and 7, the first annual convention of the Polish Catholics of Canada will be held at Winnipeg.

The convention will deal with immigration, the school question, the Polish Language and socio-political matters affecting especially the Polish people.

—The effects of a railroad on a Catholic mission are illustrated by a letter of a missionary working in German East-Africa. "You may imagine my joy being able to transport all our supplies so quickly and securely. Formerly they had to be carried on the backs of men for six or seven days, and much was damaged or lost on this journey. Though the railroad charges are very high our expenses for transportation are considerably lower than in the days of the carrier-caravan. Yet this gain is more than offset by disadvantages, material and especially moral, caused by the same railroad. The wages of working men during the building of the railroad rose to a fabulous height, and after its completion never dropped to their former level. The price of all supplies has increased, and the expenses of the mission have increased fourfold while its revenues re-

main stationary. The railroad has considerably strengthened those elements which are in opposition to Christianity: sudden acquisition of wealth and the opportunities for using it unwisely are a great danger. In order to join the Christians more closely to the mission the fathers have resolved to found large cotton plantations, which will give remunerative labor to the Catholics under their charge."

—India, though a missionary country in every sense of the word, has native sisterhoods and also one religious order for men, called Carmelites, who work among the Thomaeans. The community is under a Prior General and has eleven convents and a house of studies. The clerical students attend the classes of the Seminary which is in the same place under the direction of the Jesuit Fathers. The work of the Carmelites consists in the care of schools, especially "Catechumenates," where pagans are instructed for baptism. They also own two printing establishments, which print books in English and several native languages. They publish a Catholic newspaper, the only one in the Malayan language, and two periodicals. The administration of parishes is not included in the scope of the order. The native secular clergy among the Thomaeans, numbers 416 priests for 325,000 Catholics.

—At Münster, Westphalia, arrangements have been made to hold a vacation course of a week for priests, especially for the teachers of religion in the higher institutions of learning. There will be four lectures on the cognition theory of Modernism, three lectures on the modern view of the origin of Christianity, three on the recent discoveries in connection with our knowledge of the New Testament, two on the problems of the history of the Reformation. It goes without saying that these highly up-to-date subjects will not be treated by Modernists.

#### OBITUARY

The death took place on July 4, near Naples, Italy, of Right Rev. Boniface Krug, who at one time was stationed at the Benedictine Archabbey of St. Vincent, at Beatty, Pa. After leaving the St. Vincent abbey, Father Boniface went to the Benedictine abbey at Monte Cassino, in Italy, and was elected Archabbot. He was born in Germany about 60 years ago, and came to the United States to attend St. Vincent's College and Seminary at Beatty, Pa. After graduation from St. Vincent's and ordination in Germany he was connected with the Archabbey at Beatty, Pa., for a number of years.

#### TOLERATION IN SPAIN.

The status of non-Catholic denominations in Spain has been a topic of frequent newspaper controversy and of misstatement by sectarian preachers. The following correspondence on the subject between the State Department, at Washington, and the American Minister to Spain, is printed in Part II of Papers relating to Foreign Relations of the United States for 1906, and issued from the Government Printing Office, Washington, 1909:

The Acting Secretary of State to Minister Collier.

(No. 34.)

Department of State,  
Washington, January 30, 1906.

Sir:

In view of a letter addressed to the President, under date of the 25th ultimo, by the Rev. John Lee and Bishop L. B. Wilson, and referred to the department by the President's secretary on the 6th instant, I have to say that I should be pleased if you would report as to the present status of the non-Catholic religious denominations in Spain in the matter of the exercise of their forms of faith. It is understood that the toleration within the "temple" is permitted, but that outward manifestations of a form of religion other than the constitutional religion of the realm are prohibited.

I am, Sir, etc.,  
Robert Bacon.

Minister Collier to the Secretary of State.  
(No. 71 B.)

American Legation,  
Madrid, February 17, 1906.

Sir:

Replying to the department's request No. 34, of January 30 last, for a statement of the status of non-Catholic Christians in Spain, I have the honor to report that the existing constitution of Spain provides:

"Artículo II. La Religión católica, apostólica, romana es la del Estado. La nación se obliga a mantener el culto y sus ministros.

"Nadie será molestado en el territorio español por sus opiniones religiosas no por el ejercicio de su respectivo culto salvo el respeto debido a la moral cristiana.

"No se permitirán (*sic*), sin embargo, otras ceremonias ni manifestaciones públicas que las de la religión del Estado.

This is to be translated as follows:

"Article II. The Catholic religion, apostolic, Roman, is the religion of the State. The nation obligates itself to maintain its worship and its ministers.

"No one will be interfered with (lit-



erally, troubled) in Spanish territory because of his religious opinions nor for the exercise of his respective form of worship, saving only the respect due to Christian Morals. However, no other ceremonies nor manifestations in public except those of the religion of the State will be permitted."

I am unable, after search and inquiry, to find any statutes upon the subject of religious worship nor any written decrees or orders defining the constitutional provision quoted or providing for its enforcement. I have received from Rev. Mr. Gulick, a Protestant minister, who for about thirty years has been engaged in religious and educational work in Spain, under the American Board of Commissioners for Foreign Missions, information as to the number of Protestants and also as to the religious privileges claimed by them and those accorded to them by the officers charged with the duty of enforcing the law. Among these officers there has been, not unnaturally, a difference of opinion as to what is a public manifestation. Generally, I am told, there has been a greater freedom of worship in large cities than in provincial villages, and there is more toleration, it is said, now than there was fifteen or twenty years ago.

The following generalization may be made:

I. Funeral services are never interfered with, even when the Protestant minister, more or less conspicuously appears in his clerical capacity in the funeral procession passing through the public streets.

II. Churches and chapels may be built, when the building regulations are complied with, but distinctively ecclesiastical architecture, calculated to proclaim the building as the seat of a form of worship, is not allowed: at least, the Protestants have refrained from such form of architecture.

III. A cross or other emblem of religion is never permitted to be erected upon a Protestant edifice. About a year ago an attempt to do this at Barcelona resulted in the ecclesiastical authorities of that city making an appeal to the Crown for the enforcement of the law, as construed by them, and in the King's sending a letter in reply in which he assured them of his intention to enforce the laws of Catholic Spain against outward manifestations of other forms of religion. The cross in the case mentioned was taken down. Generally, the Protestants of Spain concede that the erection of a cross is a "public manifestation," and therefore, a violation of the constitution.

IV. Generally the door of the Protestant church edifice is permitted to open

upon the public street, although it is not allowed, during service, to remain open so as to attract attention to the worship. It is, however, not universal to allow the door to open upon the public street. For about ten years the front door of the Protestant church in the Calle Beneficencia, in Madrid—that is, from its erection until last spring—was never opened. Worshipers entered by a back or side door, first passing through the house of the Protestant bishop, which adjoined the church. This closing appears to have been not so much an admission by the Protestants that they had no right to open this door, but a course of action adopted by the Protestant bishop in order to avoid irritating Roman Catholics. After the Barcelona incident of last spring, hereinbefore mentioned, as an assertion of what they deemed their legal rights, the authorities of the church in Calle Beneficencia opened its door upon the street, and since that time the members of the church, I am informed, have entered through it for worship and have not been hindered in so doing.

V. Preaching and music, both vocal and instrumental, are allowed in the churches. Generally the doors of the church are closed so as not to publicly attract attention to the service. I am told that a dozen years or more ago, in a village remote from Madrid, a local authority forbade the holding of services unless the doors were so constructed as to prevent the sound of worship coming out to the public, but that this was considered by the Government at Madrid as a wholly unwarranted construction of the law, and the action of the village authority was not upheld.

IV. In regard to missionary efforts, proselyting, etc. I am informed that there is no interference if public order is not disturbed. A general law, however, prohibits gatherings of more than twenty persons without previous notification of the constituted civil authorities. This applies to gatherings of all kinds. It is in no sense limited to meetings for religious purposes. After the notification mentioned religious bodies may meet in such number as they choose.

VII. The study of the statutes which I have made and the advice of counsel lead me to the opinion that non-Catholics who are Spanish subjects may, by complying with the provisions of the law, form legal associations vested with a legal personality, subject, of course, in their ceremonies and religious manifestations to the restrictions of the constitutional provision above quoted.

VIII. Number of Protestants. In answer to my question as to the number of Protestants, Mr. Gulick informed me that it was a matter most difficult to tell,

but that the best information obtainable was that there were about 3000 communicants and regular attendants, and about 10,000 adherents, or persons who, though attending services only occasionally, were more in sympathy and accord with the Protestant church than with the Catholic.

I have, etc.,  
Wm. Miller Collier.

## LETTERS TO THE EDITOR.

*To the Editor of AMERICA:*

A movement for a House of Retreat for laymen is removed from the realm of mere discussion. It has become practical. The first retreat, successful in every way, is over. It was given in Fordham University by Rev. Father Terence J. Shealy, S.J. Those who participated in it will never forget his trenchant, earnest, soul-stirring, inspiring, uplifting words, his wealth of illustration, his clear, concise, urgent counsels and precepts. At its close, grateful hearts went out to him, and in few, but sincere, manly words expressed their deep debt to him for the rejuvenation of their spiritual nature and their nobler views of religious and civic duties.

The retreat began on Friday evening, July 9th with a conference at 5 o'clock, and ended on Monday morning, July 12th. Eighteen men made it. Among them were workmen, a former Protestant minister, clerks, two Wall Street brokers, lawyers, merchants, a publisher, an editor.

There were Holy Name, Nocturnal Adoration, St. Vincent de Paul, Xavier Sodality and K. of C. men, and four were converts to the Faith. The days were divided as follows: 6 o'clock, rising; 6:30, meditation; 7, Mass and Holy Communion; 7:45, breakfast; 9, meditation; 11, conference; 12, examen; 12:30, dinner; 3:30, meditation; 5, beads; 6:30, meditation. Silence was observed, a library for spiritual reading was at hand, and there was reading at meals. The bodily comfort of the retreatants was generously looked after. From the dogmas of the Creation and Redemption, two central thoughts were developed—the nobility of the Catholic manhood, and the dignity of the Christian life. Out of these grew a strengthening of the will to act nobly in every relation, a determination to shun everything not Christlike in thought, word or deed. The purpose of the movement is to send out annually thousands of men stamped with the seal of true Catholic manhood and resolution to live the true Christian life in every field of human activity. In short to arouse and supply an apostolate of the laity. Such principles as were advanced will effectually oppose socialism and other forms of disorder and social or industrial discontent, and elevate the cause of civic duty.

On Sunday, July 10, during recreation time, in the open, under God's propitious skies, on the historic grounds of Fordham, dedicated to the sacred cause of Catholic education, within the shadow of the graves of brave sons of Loyola, a meeting of the retreatants was held to discuss the formal organization of the movement. Father Shealy explained the proposed House of Retreats fully, expressed his confidence in its success, declared that the material for further retreats had already appeared and that some means had even then been promised. He showed that the purpose was to reach all classes of men for weeks' end retreats from Friday to Monday as being the period best suited for working and business men, but that it was also meant to keep the House of Retreat open throughout the year so that men might at any time avail themselves of it, if but for a day, as a rest and withdrawal, or class of counsel and advice in troubles or cares. Committees were appointed on Ways and Means, Organization and Press. The next retreats were announced for July 30 at Fordham; Aug. 27 at Keyser Island; Sept. 3 at Fordham, and in September and October at Keyser Island.

It is intended, however, to secure a proper place within easy reach of the city as a permanent House of Retreat, with chapel, comfortably furnished rooms and suitable grounds for recreative purposes. Further information will be gladly furnished by the Rev. Father T. J. Shealy, S. J., No. 30 West 16th Street, N. Y. City.

The retreat over, the pioneer band of eighteen, three times more numerous than that which set afoot the movement in Belgium six years ago and last year sent out thousands of workmen to spread the gospel of content and Christian living, wended their way back to business and professional circles, happy in mind and heart, strengthened in their Catholicity, looking forward to higher and nobler planes of thought and action.

Respectfully yours,

Geo. F. Roesch.

New York, July 12, 1909.

#### WELCOME FROM THE PRESS

The hope that springs eternal in the human breast is nowhere more clearly evidenced than in the starting of periodicals. Some sanguine spirits detect a want and think that they can supply it. Or others, even more sanguine, fancy that they have within them the means of creating a want if they can only give it utterance. Consequently, as the poet sings in this connection—

"There is a yearly burden of dead leaves, other than those shed from our forests."

We call attention to this common exper-

ience only to declare our belief that nothing of the sort is likely to happen with regard to the newest enterprise of our Catholic brethren in the States—the launching of a weekly review with the proud title AMERICA. In the first place it is, after all, rather an old friend in a new dress, for it has behind it all the wisdom and experience that went to the production of the well-known MESSENGER, now discontinued to make room for it. Secondly, it is no hasty venture, but one that has matured through long months of patient thought and taking counsel not only with prominent American Catholics, but also with men of weight and experience in the chief European countries, many of whom have agreed to collaborate. And lastly, its intrinsic merits are such as to ensure longevity whilst there remains a public desirous of learning and capable of appreciating what is best in Catholic thought. In form, AMERICA resembles exactly no single periodical issued here: it is a handsome quarto, partly double, partly triple-columned, and excellently printed; and in interest of contents it may vie with our best literary and religious papers. We shall doubtless have occasion to refer to AMERICA again, and meanwhile we wish it a prolonged and successful life.

—The Month.

We commend to the careful reading of all the extract from Father Casey's sermon on "The Catholic Press," and we make this commendation with special reference to AMERICA, the new Catholic Review of the Week. . . . The new weekly has already proved itself all that has been claimed for it in the first editorial announcement, and this beyond the most sanguine expectations of its friends and well-wishers. It improves with each issue. What "The Catholic Encyclopedia" is as to what we may call the permanent facts and issues of history, literature, dogma, ethics, biography, AMERICA is to current events and living persons throughout the whole Catholic world, and this with a clearness and wideness of view, an accuracy of detail and an attractiveness of form and setting which make it appeal to eye as well as mind. No more able, valiant, enterprising, yet conservative exponent of the mission of the Catholic press has appeared in our country. If we add, ask your newsdealer for it or send subscription direct to AMERICA office, it is not by way of advertisement, but simply in discharge of the duty of calling attention to whatever will help our people to become better acquainted with our holy religion and its varied interests and equip them to meet the objections and remove the prejudices and misconceptions of those outside the Church.

—The Church Bulletin.

#### WHAT IS SAID OF AMERICA

. . . As a weekly, AMERICA is certainly the paper.—Rev. A. Kuhls, Kansas City, Kansas.

. . . AMERICA . . . is clean, clear, and to the point, and fills a long-felt want.—Hugh King, New York City.

. . . AMERICA is beautiful in name and a treasure in contents.—Rev. M. J. Kean, Buffalo, N. Y.

The Catholics of the country are to be congratulated on possessing at last a journal of sufficient competency and weight to present Catholic thought on various subjects *properly and promptly*. It is the first time in the history of the United States that this has been the case. Every other journal has been hampered in various ways, and the misrepresentations of the Church and its faith could not be effectively met. Now we can hope for better things. AMERICA aims at the highest things, and so far succeeds in its aims that every Catholic in the country has a right to feel proud of it. . . . Every Catholic should read it. Success to it!—Catholic Truth, Nazareth, N. C.

I feel grateful for the opportunity of becoming a subscriber to your excellent journal. Although subscribing to two Catholic journals published in the Central West, I find that AMERICA covers a field untouched by the two in question. When one considers the great missionary work done by Catholic journals, it is surprising that the practical Catholic laity do not become an active propaganda in aiding the circulation of Catholic newspapers.—Pat'k J. Purcell, Cairo, Ill.

I feel it a duty to add AMERICA to my already large list of Catholic periodicals. I have long felt the necessity for Catholic newspapers in our country, and I hope that AMERICA is the precursor of numerous dailies—one in each large city of the land.—Louis Fusz, St. Louis, Mo.

The *Oesterreichische Volkszeitung*, of Bohemia, in its issue of June 4, quotes the letter on English socialism printed in AMERICA of May 1 as being "taken from the newly founded weekly AMERICA, a high-class Catholic review in New York."

"I am delighted with AMERICA. I look forward to each weekly issue with an interest bordering upon impatience. This weekly should be in every Catholic family. I hope it may grow in favor and popularity until it finds a welcome in every Catholic home."—J. R. Burns, Erie, Penn.